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VOL. XXV

APRIL, 1954

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Jesus the Judge of the World

By HEINRICH WILLKOMM

(ED. NOTE: This is the companion essay of "Christ, the Hope of Glory" [cf. C. T. M., XXIV, December, 1953, 881—900] presented to the 1953 Free Conference of European and Missouri Synod theologians at Berlin. The essayist is pastor of one of the Lutheran Free Churches in Berlin. The Rev. Paul Koenig, one of the American commissioners, prepared the translation. In view of the forthcoming meeting of the World Council of Churches and its general topic, "Christ the Hope of the World," the essay is timely and extremely relevant.)

*I*dem Christus palam rediturus est, ut iudicet vivos et mortuos. Thus our fathers confess in the third article of the Augsburg Confession. They repeat therewith the words of the Apostles' Creed. Except for corresponding sentences in the Nicene and Athanasian Creeds and brief, withal plain and forceful statements in the discussions of the Large Catechism on the Second and the Third Article of the Creed and the explanation of the Seventh Petition, there is in the whole *Book of Concord* only one single article which expressly deals with eschatology. This is Article XVII of the Augsburg Confession and its Apology. It is surprising with what brevity it confesses and with what firmness and decision it declines and rejects both apocatastasis and chiliasm. Edmund Schlink has pointed out that we may not conclude from this observation that our fathers had an uneschatological theological orientation. He says: "We find in the confessional writings of the Lutheran Church so few particularly eschatological articles because their whole doctrine in all its parts is full of eschatological expectation" (p. 365).¹ Yes, we may say that the whole manner of speech and thought of the confessors is determined by the expectation of Judgment Day. What they say, they say in such a manner

¹ Edmund Schlink, *Theologie der lutherischen Bekenntnisschriften*, 1946.

as to be able to answer for it with joyous and fearless hearts and consciences before the judgment seat of Jesus Christ. It is the joy of their heart that they have something to say to the Church, to troubled souls, that will stand in the fire and the terrors of the last Judgment. The expectation of Judgment Day gives firmness and determination to their speaking and their confessing, as Nik. Selnecker says in his introduction to the Psalms: "The Word of Christ demands decision, a not uncertain waiting for the outcome." All they must take this fact to heart who in confessional controversies can say neither yes nor no.

Thus, in all our theological discussion, we must turn our eyes to our Lord, concerning whom we confess: *Idem Christus palam rediturus est, ut indicet vivos et mortuos*. We dare not detract anything from the seriousness of His words. We dare not modify the comfort of His Word. This warning applies especially to eschatology. Here we must speak of realities that, in a special manner, lie beyond the boundary. Horst Stephan calls attention to this in his *Glaubenslehre*. He writes: "Since our hope is directed to an act of God that is incomprehensible to human experience and immeasurably transcends our desires or logical postulations, there comes into force in a special measure at this point the mystery of that God who is eternal and yet as the Living One creates time and history. We must take seriously the fact that saving knowledge receives its Law not from the longing of the oppressed human being, but from the knowledge of God" (p.228). The greatest restraint is here demanded. We can speak of the eschatological activity of God only with reverential reserve as becomes us in the presence of God. This reserve probably explains the strong disinclination of the fathers of our Confessions and of Luther against all reveling in eschatological pictures and numbers. We must stick to the facts that Scripture presents and must let pictures be pictures that can be rightly interpreted to us only through the clear statements of Scripture itself.

Our attention is directed first of all to the word of the Lord: "I will build My Church, and the gates of hell shall not prevail against it" (Matt.16:18). He who comes on Judgment Day is the Lord of His Church. He knows about the might and power of His enemies. The future belongs to Him and remains with Him.

For the enemies He cancels it by means of the simple *ou* substantiated by *oikodomēsō*. What the Lord here comprehends in a short sentence is developed in His eschatological discourses and in the proclamation of the Apostles. We shall attempt, in four sentences, to repeat what is revealed to us concerning the coming of Jesus as the Judge of the world.

THESIS 1: The assault of His enemies against the Church precedes the coming of our Lord to Judgment. The conflict comes to a critical point ("spitzt sich zu") in the signs preceding Judgment Day. Everyone is here in danger and will stand his ground in the battle only as he penitently looks up to the coming Lord.

As Lord of His Church Jesus Christ from the very beginning calls attention to the enemies that threaten His Church. Already the Baptist saw chaff among the wheat. In the very beginning of the Sermon on the Mount the two statements, "persecuted for righteousness' sake" and "theirs is the kingdom of heaven" stand in close proximity. At the end of that sermon we find the warning against false prophets, who inwardly are like ravening wolves. Among the parables in Mark 4 the very first one is that of the fourfold soil. The explanation begins with the words: "The sower soweth the Word. And these are they by the wayside, where the Word is sown; but when they have heard, Satan cometh immediately and taketh away the Word that was sown in their hearts." We know that in Luke the terrifying word is added, "lest they should believe and be saved" (8:12). Here already the note is sounded which in the eschatological discourses almost seems to indicate the victory of the enemies: "For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." (Matt. 24:21, 22.) We may not expect a letup in the enmity before the Lord Himself shall appear. Concerning the end of Antichrist we read 2 Thess. 2:8: "whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of His coming." And the Letters of the Apostles point to the gates of hell. And what our fathers confess concerning the Church in the Apology also is in accord with the words recorded Matt. 16:18. We read: "In the Church

itself, infinite is the multitude of the wicked who oppress it [despise, bitterly hate, and most violently persecute the Word, as, e.g., the Turks, Mohammedans, other tyrants, heretics, etc. For this reason . . . it often seems that the Church has completely perished.]” (Apology VII, 9. *Trigl.*, p. 229.)²

We must always reckon with the enemy and should know that the power of resistance and threatening increases. The Lord answers the question of His disciples: “What shall be the sign of Thy coming and of the end of the world?” not by referring to a gradually increasing superiority and world-wide power (*Weltmacht*) of His Church. He speaks of great unrest in the life of nations, convulsions in nature, persecution and hatred directed against His own. It seems as if in these external signs He would portray the superior power of the enemy, the *diabolos*. Behind all this disorder and unrest in nature and in the life of nations there truly stands the *diabolos*, concerning whom He says Luke 8:12: “He taketh away the Word out of their hearts lest they should believe and be saved,” as appears from the fact that the Lord at the beginning, in the middle, and at the end of this discourse warns against the false prophets (Matt. 24:5, 11, 15, 23-26). In addition to the cosmic and political, the social and ideological agitations (*Erregungen*), we must count among the signs preceding Judgment Day the fact that error no longer is recognized in its dangerous character, whether such error appears as “enthusiasm” and idolatry or as the attempt to gain prestige for the Church in the world. In the Lord’s warnings against false prophets the word *planaō* (Matt. 24:5) is constantly repeated. Peter uses this word (1 Peter 2:25): “For ye were as sheep going astray [*probata planōmenoi*], but are now returned unto the Shepherd and Bishop of your souls.” That is the aim of all false doctrine: to entice the sheep away from their shepherd. That is especially the aim of antichrist: “Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.” (1 John 2:22.) Because the fathers saw that the Pope’s teaching would entice them away from Christ, their Shepherd, and rob them of the greatest treasure of their heart, the free grace of God consisting in forgiveness of sins,

² *Triglöt Concordia, the Symbolical Books of the Ev. Lutheran Church, German-Latin-English*, Concordia Publishing House, 1921.

they never tired to warn against the Pope as the true Antichrist. Because the Pope condemns the heart of the Gospel, the doctrine of forgiveness of sins by grace alone, for Christ's sake, through faith; because he, as Paul describes him in 2 Thessalonians, sits in the temple of God, showing himself that he is God, our fathers confessed and we to this day confess with them "that the Pope is the very Antichrist" (*Trigl.*, p.475: Smal. Art., Part II, IV, 10). At the same time we know, as the Confessions plainly state, that at all times, also today, there is much anti-Christianity also outside the Papacy. Should not the Church that lives alone by the free grace of her Lord and stirs herself against any anti-Christian power and tyranny rise up in arms against the adulteration of this central doctrine of her faith? We dare never forget that the Antichrist, just because he aims at nothing less than the destruction of the Church of Christ, will, to the very last, appear in the most enticing and blinding disguise (Heinrich Vogel). This is part and parcel of the signs named by the Lord that in spite of all constantly rising tensions the times seem to be similar to all other times. Yes, men will, in the last days, shout with increasing emphasis, "There is peace, and no danger." Thus also every individual belonging to the Church is personally endangered. Extreme peril is threatening. No ecclesiastical wall, no external orthodoxy, no church activity, can offer protection in this situation. We dare not be mere on-lookers and be satisfied with war bulletins. We all stand in the battle line, are all to the very last moment in danger of losing saving faith, of having our love grow cold, of having our hearts overcharged with surfeiting and drunkenness and cares of this life. The Lord warns His own as much against security and indifference as against fear and "enthusiastic" calculations. The call, "Be like unto men who are waiting for their Lord," runs through all admonition and preaching of these last times. The warning against antichrist in 1 John closes with the admonition: "And now, little children, abide in Him that when He shall appear, we may have confidence and not be ashamed before Him at His coming" (2:28). Nothing else is meant by the seven letters with their powerful plea: "He that hath an ear, let him hear what the Spirit saith unto the churches." Likewise Paul in Ephesians 6 and Peter in 1 Peter 5 know no other advice against the temptation of the enemy than

faith in the Word, clinging firmly to the Lord. The confession, "I believe that He is my Lord," is the only help and salvation which Christ indicates to His Church. Upon this Rock alone, but most surely upon it, the Lord will build His Church so that the gates of hell shall not prevail against it.

THESIS 2: *The building of the Church continues in spite of all temptations of the enemy. But the structure will be completed and revealed in all its glory only on Judgment Day, when the Son of Man will finally appear as the Judge of all the world in the glory of His Father before all nations.*

The Lord knows about the powerful assault of the gates of hell. Over and against it He places His "I will build My Church." Also in the discourses concerning the end of the world we find among the words concerning the terrors of Judgment Day the word: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 24:14). Not the assault of the enemies determines the end. The Lord of His Church determines the end. His plan must first be fulfilled and His Church built. The prophecy Rom. 11:25, 26, stating that all Israel shall be saved, must be considered at this point. In the eschatological sense the founding of the new Israeli State is indeed significant (Matt. 24:34). But we must definitely reject the assertion that all Israel according to the flesh will in the end be reinstated into its Old Testament rights. R. Seeberg states: "Romans 11 need mean no more than that at the end Israelites in large number shall be converted to Christ, or is this statement to be interpreted according to Gal. 3:6-16?" (*Grundriss der Dogmatik*, p. 120.) A nation will never be accepted by God on the basis of its origin or in view of external social influences. To the very last the rule obtains that we are saved by grace alone, for Christ's sake, through faith. To the great day of revelation this seal remains, "The Lord knoweth them that are His" (2 Tim. 2:19). To the last hour we must witness the Gospel of the grace of God in Christ Jesus before Gentiles and Jews, and we should withhold be certain that it will not fail in a single point.

We now come to the question of the millennium. The Lutheran Church dare not simply overlook and leave to the sects the extolling of the millennium. We need something of the *agalliasis* which our

fathers had. Indeed, a fully developed doctrine of the millennium is missing. Yes, Article XVII of the Augsburg Confession expressly rejects gross chiliasm, but how well our fathers knew how to praise the kingdom of Christ in their confessions and in their hymns! They learned this from Paul (2 Cor. 6:9, 10; Rom. 8:31 ff.; 1 Cor. 1:4-7) and from Psalms 2, 46, 96, and 98. They interpret Revelation 20 more powerfully than the chiliasts of all times. From the confessional writings I shall bring only one quotation in which we sense this praise. After the Apology had just confessed that it seemed as if the Church had utterly perished, it continues: "Therefore, in order that we may not despair, but may know that the Church will nevertheless remain [until the end of the world], likewise that we may know that, however great the multitude of the wicked is, yet the Church [which is Christ's bride] exists, and that Christ affords those gifts which He has promised to the Church, to forgive sins, to hear prayer, to give the Holy Ghost, this article in the Creed presents us these consolations. And it says *Church Catholic*. . . . But the Gospel which is preached in the Church brings not [merely] the shadow of eternal things, but the eternal things themselves, the Holy Ghost and righteousness, by which we are righteous before God. [But every true Christian is even here upon earth partaker of eternal blessings, even of eternal comfort, of eternal life, and of the Holy Ghost, and of righteousness which is from God, until he will be completely saved in the world to come.]" (*Trigl.*, pp. 229, 231:VII, 9, 15.) One could also quote at this point the third article of the Augsburg Confession about the reign of Christ among those who believe in Him. That is the millennium in the Lutheran Church: the spiritual glory of the Church, which in the Gospel and the Sacraments has all the treasures of God and, despite all ravings of the enemies, may rejoice in and praise the promise of her Lord, "I will build My Church." Because of this concept of the millennium Wilhelm Bauer accuses the Lutheran fathers of deviating from the literal understanding of Holy Writ in the doctrine of the last things, "not to the benefit of the whole." After a description of the allegedly real millennium he states: "The interpretation of the Old Testament prophecies concerning the Kingdom of Peace is, moreover, burdened with a great difficulty. What, according to the words of

the Prophets, happens in the Kingdom of Peace, the Apostles see already fulfilled in the first coming of the Lord." (*Christliche Dogmatik*, ed. Deinzer, pp. 410, 456.) I believe that with our fathers we should learn again and again from the Apostles and from our Lord Jesus Christ true sobriety in our expectation of Judgment Day. We may concede to Vilmar and Loehe the right to say that we know more about eschatology than the Church in the beginning of her history because of what has happened to us in the meantime. But what the future, the next hour, may bring, we know as little as they, and under the stress of the signs of our time we are in danger of underestimating the plastic and vital reality of the gifts of the Gospel. In the *Kirchenordnung* of Duke Henry of Saxony of 1539 we read: "When the holy Gospel comes into a city or village and expels Satan and the Pope, we should heartily rejoice that we again have in their purity Gospel, Baptism, Sacrament, absolution, etc. For where these things are found, there Paradise has begun, there we have the kingdom of heaven, as Christ Himself says." (Elert, *Morphologie*, I, p. 442.) But we dare not forget that, according to Apology, Art. VII, "the wicked, since they are in the kingdom of the devil, are not the Church; although in this life, because the kingdom of Christ has not yet been revealed, they are mingled with the Church and hold offices" (*Trigl.*, pp. 231, 233: VII, 17). Yes, there is no one among us who can claim such treasures without the Word. To quote a word from Luther's Large Catechism: "For let me tell you this, even though you know it perfectly and be already master in all things, still you are daily in the dominion of the devil, who ceases neither day nor night to steal unawares upon you to kindle in your heart unbelief and wicked thoughts against the foregoing and all the commandments. Therefore you must always have God's Word in your heart, upon your lips, and in your ears. But where the heart is idle, and the Word does not sound, he breaks in and has done the damage before we are aware." (*Trigl.*, p. 609: Third Com., 100.)

Thus, while we give thanks for the Gospel, which the kingdom of God brings us, there ever remains alive the sighing and the praying for the dear Judgment Day. We lack no gift and only wait for the appearing of our Lord Jesus Christ. As *simul iusti et peccatores* we long for the redemption of our body, for deliverance

from sin and all impotence in and around us. We do not wait for a millennium, but we wait for the Judge, who liberates us from sin. But we may, aye, we should, like the Apostles and our fathers, be constantly prepared for His coming. Astounding and unexpected possibilities and events lie hidden in the things which the Lord says concerning the signs preceding Judgment Day. This we know, this we dare not overlook. Of this fact the impressive pictures of the Apocalypse should remind us. They should impress upon us the reality and the seriousness of the opposition, but also the certainty of the revelation of the glory of Jesus Christ. We have in these pictures an impressive painting anent the word: "I will build My Church, and the gates of hell shall not prevail against it." While being prepared for the inconceivable, we dare not rob our Lord, who has promised to come, of His liberty. Every day we must take seriously His promise and warnings. We dare not postpone our own decision. We dare not permit special attempts at interpretation to dissuade us from praying every morning with our children:

Help me, as the morn is breaking,
In the spirit to arise,
So from careless sloth awaking
That, when o'er the aged skies,
Shall the Judgment Day appear,
I may see it without fear.

We know not when the Lord will come, but that He can come any hour, we know, and we wait for it.

Idem Christus palam rediturus est. That is the mighty interpretation of the word: "I will build My Church, and the gates of hell shall not prevail against it." He who as the Son of Man has redeemed His Church and has built it through His Word shall suddenly like lightning publicly appear before all eyes in His glory, a glory that is nothing else than the glory of the Father. Here we stand at the border. Judgment Day has come. The *aïōn mellōn* dawns. Our waiting has come to an end. The *heōs pote* (Rev. 6:10) no longer is heard. Time is replaced by eternity. He who seemed enmeshed in time and space and to have perished therein now suddenly appears openly before all. The glory of the risen Lord has been veiled in this world of sin. The veil now falls at the

parousia. On that Day "let him which is on the housetop not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes." (Matt. 24:17, 18.) "Remember Lot's wife" (Luke 17:32). The things of this world move into the background. Heaven and earth shall pass away. "The Day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works contained therein shall be burned up." We shall still hear of the new heaven and the new earth in which dwelleth righteousness. We also want to bear in mind that the Augsburg Confession, Art. XVII, equates the Last Day with *consummatio mundi*, thus confessing, not the annihilation, but the consummation of God's creation. But this consummation is achieved only through the Judgment. The Judgment begins in this way, that everything falls that prevented the glory of Jesus from being revealed and that He who has hitherto veiled and concealed it now reveals His glory.

And He shall come as the Son of Man in the glory of His Father and all the holy angels with Him. We speak here in the spirit of the Formula of Concord, Sol. Decl. Referring to another article of faith that cannot be comprehended with our reason and five senses, it says: "We are simply to believe it and adhere to the Word" (Sol. Decl. IX, 2). We must simply cling reverently to the words of Scripture. With the word *idem Christus* our Confessions refer to Him who was made man and then ascended into heaven. We are directed to the word of the angel on Ascension Day: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). He shall be recognized as the One who once stood before His disciples. With the appearing of this Son of Man in the glory of His Father, which is at the same time His glory, the mystery of the incarnation shall shine forth brightly. The truth "God so loved the world that He gave His only-begotten Son" shall on that day be revealed in such a manner that all revolt of unbelief must stand condemned, while the joy of the redeemed will become perfect and eternal. Judgment will begin with the coming of the Son of Man, who is God the Lord. Thus shall be revealed the

immense seriousness and the unfathomable depth of the love of our holy God. At the same time the divine glory of the Son of Man shall be revealed. Then men shall see the all-inclusiveness of St. Peter's words: "Neither is there salvation in any other" (Acts 4:12). Now Jesus of Nazareth shall be revealed as the *kyrios* before whom should bow every knee of things in heaven and things in earth and things under the earth. And He who at one time gave the command to preach His Gospel to every nation will now finally interrupt and once and for all bring to an end the ragings of the enemies and gather all nations before His throne. He and no other appears—this fact is already the Judgment. The word *idem* is interpreted according to its two sides by Rev. 1:7 and 1 Peter 1:7,8. On the one side all kindreds of the earth shall wail because they must recognize Him who cometh as the One whom they pierced and despised; on the other the believers shall rejoice with joy unspeakable and full of glory because Jesus Christ who now reveals Himself is the One whom having not seen they loved.

THESIS 3: *On Judgment Day all the dead shall be resurrected. All men shall appear before the judgment seat of Christ Jesus to receive the sentence they deserved. The sentence according to the works of faith is a confirmation of the Gospel. The verdict of the Judge is final and eternal. An "apocatastasis pantiōn," in the sense of removing the dualism in the double verdict, one unto damnation and the other unto eternal salvation, does not agree with the powerful testimony of Scripture concerning the grace of God in Christ Jesus.*

Idem Christus palam rediturus est, ut iudicet vivos et mortuos. Concerning this truth we confess in the Small Catechism: "At the Last Day He will raise me and all the dead." Christ says that all nations shall be gathered before His throne. He also speaks of the hour in which "all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:29). We must all appear before the judgment seat of Christ (2 Cor. 3:10; Rom. 14:10), and there will be a resurrection of the dead, both of the just and the unjust (Acts 24:15). Because of the close connection between the return of the Lord and a general resurrection of the dead, the dogmaticians have

rejected a double resurrection. In discussing the question whether there is a millennium between the return of Christ and the general resurrection of the dead, Thomasius states that Revelation 20 is the only text that *seems* to make it necessary to insert an intermediate stage into the chain of eschatological events. He says, among other things, that one should consider that the Pastoral Letters know nothing about chiliasm. When they refer to the coming of the Lord, they indicate as its purpose the judgment of the dead and the living (2 Tim. 4:1). One should consider that the Apostles nowhere, either for comfort or for admonition, remind the churches of the millennium, but urge them to wait for the Day of the Lord as for a moment in which the change occurs from the old world to the new.

When we confess, *Idem Christus palam rediturus est, ut indicet vivos et mortuos*, we confess therewith the resurrection of the body. Luther says concerning this teaching: "The other articles of our Christian faith are also hard to believe, but this article is the hardest. The reason is that none so argues against experience as this one. For one sees before his very eyes how all the world is swept away by death and dies. We lay emperors and kings, high and low, young and old, in short, human beings all, one after the other, into the grave and inter them. The wild beasts devour the one, the sword slays the other; this one the fish in the water, the other the birds of the air, eat up. It is difficult to believe that man who perishes in such varied ways should live again and that man's members that are scattered and turned to dust and ashes in fire, water, and earth, should be reassembled and the soul of man again dwell in the same body in which it dwelt before, and man should have the same eyes, ears, hands, and feet, without the body with its members being changed into another being." (Leipz. ed., I, 300.) Against all such doubts we note the *idem Christus*. This *idem* refers to everything the Church confesses concerning Christ, to wit, that the same Christ is truly risen on the third day. . . . He who comes again to raise the dead is the One who is like unto a Son of Man and who says, "Fear not, I am the First and the Last, I am He that liveth and was dead; and, behold, I am alive forevermore, Amen, and have the keys of hell and of death." Rev. 1:18. This connection between Christ's resurrection and our resurrection we find expressed

again and again in Scripture. "For to this end Christ both died and rose and revived that He might be Lord both of the dead and living." (Rom. 14:9. Cp. 1 Cor. 15:12 ff.; John 11:24, 25; Job 19:25-27; 1 Cor. 6:14). He who Himself has arisen from the dead shall come again; hence also the dead shall be summoned before Him.

To all puzzling and doubting questions concerning the resurrection of the dead the Lord gives the majestic answer: "Do ye not therefore err, because ye know not the Scriptures neither the power of God? . . . Have ye not read in the Book of Moses how in the bush God spake unto him, saying, I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of the dead, but the God of the living. Ye therefore do greatly err." (Mark 12:24 ff.; Luke 20:38.) We are here not concerned with the belief in immortality, but with the revelation which surpasses all human thought and experience, that by virtue of His deity Christ shall resurrect the dead.

The word "for they all live unto Him" must satisfy us as the answer to the question now arising: What is man's state between his death and the resurrection? Plato's view concerning the immortality of the soul does not agree with the message of the Church. Plato as well as all philosophers fails to understand the seriousness of death as God's judgment upon man, who according to body and soul has fallen a prey to sin. But it is equally false to say that death ends all. We must reject what C. Stange says: "Because the ungodly have no part in Christ, they have no part in eternal life. They pass away with the temporal world. There is in them nothing that extends beyond death. There is properly speaking no annihilation of the wicked, since there is nothing that can be annihilated." (Quoted by Kuenneth, *Theol. der Auferstehung*, p. 246.) As fallen man with all his longing for immortality cannot regain the lost eternal life, not even according to the soul, so he cannot annihilate himself. Man, whom God originally created unto life, cannot end in mere nonexistence. No man can escape God, the Lord of his life and being. No man will escape the Judgment (Rev. 6:14-17; Amos 9:2; Ps. 139:7-12). The continued existence after death rests not on some quality in man, but solely on God.

Scripture says little about the state of man between death and Judgment. It does say that no one can get away from God. All are in God's hand. I need but mention the dying thief, Stephen, Paul ("I have a desire to depart and to be with Christ"), the martyrs, poor Lazarus, and the rich man.

Besides the brief statement in the explanation of the Seventh Petition "and graciously take us from this vale of tears to Himself in heaven," we find few references in the confessional writings concerning the state of man between his death and the resurrection. Edmund Schlink says that the confessional writings indicate most definitely that everyone must make a decision here on earth in the final struggle between the kingdom of Satan and the kingdom of God. On Judgment Day the living and the dead will be summoned to judgment. They shall be judged according to what they have done in life. Heb. 9:27 states: "It is appointed unto men once to die, but after this the Judgment." The files of life are sealed with the advent of death. After death there is no more possibility to correct the decisions of life. The hope of a deliverance from hell, as merciful as it may seem, is not evangelical, but is the death of the real Gospel and, as Francis Pieper states, hinders man in repentance and faith. The question of the fate of those who here on earth never heard of Christ is a veiled and sealed territory for us. Here are the mysteries of God which we can and dare not investigate. To the last hour our mission is: "Make disciples of all nations." The answer Christ gives us to such questions as the fate of those who have not as yet heard the Gospel we find in Luke 12:47, 48: "And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required." Hence we are not to speculate, but in all seriousness perform the mission assigned to us. At this point the word of the Lord addressed to Capernaum (Matt. 11:24) is in place: "But I say unto you that it shall be more tolerable for the land of Sodom in the Day of Judgment than for thee." Here Christ not only tells us that there are differences and degrees of damnation, but also warns us against that sin, which, as Pieper says, calls forth the severest punishment

of God for despising His Gospel, or the *sola gratia*. This is in accord with Christ's statement that unbelief ("they believe not on Me," John 16:9) is *the* sin. And we hear overtones of this throughout Christ's message concerning the Judgment.

He will appear as the Son of Man. "*Idem Christus palam rediturus est, qui vere passus, crucifixus, mortuus, et sepultus, ut reconciliaret nobis patrem et hostia esset. . .*" He who once was judged for us will now, in uncovered glory, Himself sit in judgment. He will make manifest the counsels of the heart (1 Cor. 4:5). God will judge the hidden things of man through Him, according to the Gospel proclaimed in the world. Man sees what is before his eyes. He cannot with certainty distinguish between works done for our own sakes and for God's sake, between those done for reward or those done out of gratitude. But God looks upon the heart. Works done for merit and for praise among men He does not acknowledge. They have their reward, as Christ says in His Sermon on the Mount. And that will be the verdict on Judgment Day. They who will say: "Lord, if we had seen Thee, we would surely have served Thee," as well as they who deemed works of love done the poor and despised too insignificant or who think they can point to all manner of things the Judge should have seen and noted (Matt. 7:17-23), must hear the awful words "Depart from Me." But in those whom He places at His right hand Christ demonstrates the power of faith by their works of love, of which they themselves know nothing. For they never thought to merit anything, but constantly asked the question in their hearts: What shall I render unto the Lord for all His benefits toward me? He calls them His sheep and the blessed of His Father, the people for whom the inheritance was prepared long before they had ever done anything good. Hence the Apology is right in confessing: "If anyone thinks that he obtains the remission of sins because he loves, he dishonors Christ, and will discover in God's judgment that this confidence in his own righteousness is wicked and vain" (*Trigl.*, p. 162, III, 29). Yes, on that Day it will be revealed what a living, active mighty thing faith is. Only then it will become manifest how many truly good works flowed from faith. We shall be amazed at the power of the Gospel, Baptism, the Holy Supper, and brotherly admonition that will be revealed on that Day.

We shall be astonished at the breadth and the unconditional nature of the grace of God, which has plucked many a one of whom we never suspected it, like a brand, from the burning, according to the word of Joel, which Paul and Peter never tire to quote: "Whosoever shall call upon the name of the Lord shall be saved." But there will also be much amazement and terror at the incorruptible sternness and the severity of this judgment upon all hypocritical faith. Then it shall be revealed how true the warning of Scripture was against unbelief and withal against the works of the flesh. It shall become plain how miserably many a one has, through secret or open sins, fornication, uncleanness, covetousness, through enmity and envy, through an unforgiving spirit and dishonesty, through careless speech and evil example, through idolatry and despondency, deprived himself of faith and salvation. Even the greatest deeds and sacrifices, though adorned with the name of Christ, will not bribe the Judge. He will separate the chaff from the wheat. The branches that sought to bring forth fruit of themselves, He will gather and cast into the fire, but those who abode in Him in their helplessness and ever turned to Him anew and brought forth fruit by Him, He will now totally purge so that they bring forth perfect fruit and His joy remain in them and thus their joy be full.

Yes, then in a moment He shall complete the building of His Church, and "the gates of hell shall not prevail against it." "He will conquer the works of the devil," as Hermas says. The verdict of the Son of God made man completes and secures the building of His Church. For the last time the world will hear: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." But out of the same mouth that so often has invited proceeds also the terrifying word: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." While the words of Jesus here in time called for decision, they now pronounce the division. By His words, "Come" and "Depart from Me," He will separate His people from the wicked as the shepherd divides his sheep from the goats. There is only this one alternative. There is no third possibility. And once the verdict has been pronounced, there is no turning back: "And these shall go away into everlasting punishment, but the righteous into life eternal" (Matt. 25:46). To be compelled to go

away from God is the most terrible thing about the verdict. The man who in his sin wanted to be without God now must be without Him in eternal damnation. All walls that might hide or protect man have fallen. Man must now be what he wanted to be: The man for whom God no longer cares, who is rejected by Him. According to God's judgment, he must now be without God and therefore without hope. This judgment involves the whole man. Man according to body and soul has fallen away from God, and therefore the whole man is subject to the wrath of God after having rejected salvation earned by Him who has physically arisen from the dead. (Heinrich Vogel, *Gott in Christus*, p. 512.)

The decision of the Judge is irrevocable, final, eternal. *Ex inferno nulla redemptio*. He who would deny the eternal duration of the punishment in hell would therewith also give up eternal life. Both stand side by side. (Matt. 25:46; also cp. Rev. 14:11; 21:8.)

Although he whose conscience is struck by this message must keep silence and know that he has no right to rebel, we are ever inclined to raise questions and to find an answer. In his *Theologie des Neuen Testaments* Stauffer asserts: "The thought of eternal punishment is expressed frequently and plainly in the New Testament (Matt. 9:48; 2 Thess. 1:9; Heb. 6:2). Above all, John has carried it out with unmerciful consistency." But Stauffer continues: "Nevertheless the ancient Church did not give up the hope that the saving will of the all-merciful and omnipotent God will yet overcome the final No of the world that glories in itself. . . . The principle of the *gloria Dei* demands and guarantees the final victory of divine mercy. To Him be glory in eternity." We can only answer: It is not proper for us to philosophize to save God's honor, but we must, if we would honor Him, place our finger upon our mouth and worship in the presence of the Unfathomable and Incomprehensible. Vogel very aptly condemns the theory of *apocatastasis*: "This sounds obvious, not to say plausible, to the intellect of religious-ethical man. But it is in contradiction to the statements describing the line of thought of Scripture. . . . In the whole of Scripture there is not a single passage that would encourage or authorize us to speculate on possibilities of God beyond the limits set for us" (op. cit., 1017). We may add: Texts like John 3:36 and others are so explicit that we dare not and cannot risk such speculation. This leads us to the last thesis.

THESIS 4: *We dare not quibble about the seriousness of the decision of that Day, but must with all positiveness attest it to ourselves and to others in Church and world for the purpose of calling men to repentance and bringing them the only abiding comfort.*

In a letter to Hans von Rechenberg, 1523, Luther sharply attacks the opinion of "enthusiasts" that finally all men must be saved. But then he continues: "Whether God could give faith to some in the hour of their death or after death is another question. Who would doubt that He could do it? But that He does it one cannot prove." Yes, we must cling to the Word. We shall experience astonishing things according to the promise that what we now see in a glass darkly, we shall then see face to face. God's deity and the majesty of His grace and His holiness will put to shame everything that we may here have conjured up in our imagination. Vogel says: "As to the deity of God, it is just then misunderstood and turned into a caricature when we subject the Lord's majestic right to show grace to the postulate of an ideal divine love or even divine final harmony, according to which God will finally be easygoing and not insist on justice" (p. 1017).

The Lord's threats of eternal judgment, His sacrifice and His Gospel are too urgent, too powerful, for us to dare to tamper with a single word. These threats and promises are first spoken to us personally. They teach us that we have nothing, absolutely nothing, in the face of the eternal wrath of God. We must confess that before His judgment we are eternally lost unless we are delivered from such distress by our Lord Jesus Christ. It is a solemn, albeit inconceivable, judgment toward which we are hastening. But still we may hear and confess the *idem* with rejoicing and as an invitation. He who comes to judge has once come *ut reconciliaret nobis patrem et hostia esset*. Ours is the duty to flee to Him, and that today. Ours the duty to remain with Him. Ours the duty to direct and to call to Him all our dear ones and all whom we meet on the way. Not merely halfheartedly, not merely faintly, as if there were still another way of escape. But neither fearfully as if the message did not help all. "For such a call of God as comes through the preaching of the Word we should not consider a mere sham battle, but should know that thereby God reveals His will. . . .

And since the Holy Ghost wishes to be efficacious through the Word and to strengthen and give power and ability, it is God's will that we should receive the Word, believe and obey it." (Form. of Concord, Sol. Decl. XI, 29.) He whose conscience has been smitten by the message of *Christus rediturus*, of the judgment seat before which we must all appear, of Christ as the One who became man for us, died, and rose again, can no longer halt between two opinions. He can only exclaim: "Whosoever shall call upon the name of the Lord shall be saved." "He that believeth on the Son hath everlasting life." But he must add, to attest the urgency and the finality of this word: "He that believeth not the Son shall not see life, but the wrath of God abideth on him. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." *Idem Christus*. . . . His heralds we must be, not philosophers, watching the trend of the times, turning their ears from the truth and leaning to myths. Over and against this temptation the word of Paul holds good: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry [*tēn diakonian sou plērophorēson*]." (2 Tim. 4:1-5.) This watchfulness (sobriety, earnestness, vigilance) and *plērophoria* we ask of God in view of our Lord, who comes again to judge the quick and the dead, before whose judgment seat we must all appear and be privileged to give an account, "with joyous and fearless hearts and consciences," of what we, like our fathers, have proclaimed.

Berlin-Reinickendorf, Germany

The Theologians of Lutheran Orthodoxy on Polygamy Celibacy, and Divorce ¹

By ARTHUR CARL PIEPKORN

POLYGAMY

"SUCCESSIVE" polygamy—remarriage after the death of one's spouse—is licit for all Christians,² but simultaneous polygamy is not.³

Both polyandry and polygyny are wrong,⁴ but the former is even less defensible.⁵

In the Old Testament, God bore with the polygamy of the patriarchs.⁶ While their polygamous unions contradicted the monogamous ideal of the divine institution, the patriarchs were not adulterers, and their wives were not whores. They must have had a revelation, or at least a consciousness, that God had dispensed them from the requirement of monogamy.⁷ The prophets do not condemn polygamy. Not fleshly lust, but the ardent desire for the birth of the promised Seed of the Woman motivated the polygamous patriarchs and kings.⁸

Polygamous unions contracted by Christians in the New Testament are nullities; they admit of no dispensation.⁹ Whether infidel polygamists who embrace Christianity must give up all their wives except the first is a moot question.¹⁰

Blessed Martin Luther's alleged "concession of polygamy" to Christians—a standard part of the Roman Catholic polemicists' stock-in-trade—comes up for frequent discussion.¹¹

Concubinage is not a divinely approved status, and no one can live in it with a good conscience.¹² Similarly, *mariages de conscience* are wrong, because they are not intended to be indissoluble.¹³

CELIBACY

Celibacy is extensively discussed.¹⁴ The theologians quote the pronouncements of our blessed Lord and of St. Paul, point out the historical circumstances of the primitive Church that made celibacy peculiarly desirable then, emphasize that it does not belong to the article of justification, and concede that celibacy is a greater work and a more eminent gift than matrimony. They call attention to the cautious, almost meticulous care with which St. Paul speaks and reject the

customary Roman Catholic distortions and exaggerations. Neither divine nor natural law forbid marriage to the clergy, but only positive law. "Celibacy freely and chastely preserved is not to be defrauded of its praise";¹⁵ it is laudable in persons who are fit for it, but immoderate praise is out of order. Vows of celibacy or perpetual widowhood are not binding.¹⁶

DIVORCE

Marriage is a lifelong union (Gen. 2:24; Matt. 19:5, 6; Mark 10:7; Rom. 7:2, 3; 1 Cor. 7:39).¹⁷ It cannot be dissolved without sin except by the death of one of the partners.¹⁸ It cannot be dissolved by mutual consent (Mal. 2:14; Matt. 19:6; 1 Cor. 7:10).¹⁹ Moses' authority to grant divorces ceased with Christ's advent.²⁰

Divorce, with the privilege of remarriage, is morally objectionable, except in the single case of adultery.²¹ The innocent party in a case of malicious desertion is regarded as *suffering* a divorce.

A *substantial*, as distinguished from an *accidental*, error is ground for annulment.²²

Annulments are possible²³ in the case of error of person,²⁴ a divinely forbidden degree of relationship,²⁵ exercise of compulsion not condoned by subsequent voluntary intercourse, an existing previous valid marriage, and true and incurable impotence (Gen. 2:24; Matt. 19:6) existing prior to marriage.²⁶

To this list some would expressly add substantial defect in consent.²⁷

The innocent party, regardless of sex, may (but need not) obtain a divorce in the case of uncondoned voluntary adultery and may remarry.²⁸ If the plaintiff has also committed adultery,²⁹ or has contributed to the defendant's adultery *per lenocinium*, or has expressly or tacitly (through voluntary intercourse) condoned the guilty party's offense, no divorce can be granted.³⁰

Remarriage is permitted in the case of malicious desertion on the basis of 1 Cor. 7:15 (the Pauline privilege).³¹

The malicious desertion must be voluntary, uncondoned, and irreconcilable.³²

The length of time that the deserter must be gone to establish malicious desertion is determined by the court that hears the case; the period may be as short as six months.³³

The plaintiff must not have given the deserting party cause for such action and must produce evidence to this effect.³⁴

If the deserter returns and is willing to be reconciled, the other party must accept the reconciliation. Theologians are not agreed that this is absolutely necessary if his wife has already contracted a new marriage.³⁵

Malicious desertion includes persistent, constant, and final (1 Cor. 7:3-5) refusal, not based on physical infirmity, to engage in intercourse,³⁶ as well as deliberately making oneself impotent by drugs or by knife.³⁷

Contrary to Philip Melanchthon's view, cruelty is not a ground for divorce.³⁸

SEPARATION FROM BED AND BOARD

Some hold that God's Word knows nothing of a separation from bed and board³⁹ and that it has warrant only in imperial law and consistorial practice.⁴⁰ Others cite 1 Cor. 7:10, 11.⁴¹

It is not a divorce,⁴² although the Roman Catholic Church so describes it, but a domestic separation for a certain time, not deliberately for life.

The husband must support or endow the wife while it is in effect, and neither party can marry elsewhere.⁴³

It can be undertaken only with proper legal authority, except that the innocent party in the case of adultery may without such authority refrain from intercourse with the offending spouse lest she condone his offense. Otherwise separation without prior legal process and authority is to be dealt with by the pastor as a scandal given to the whole Church. It is justifiable only to avert a greater evil, such as murder.⁴⁴

Legitimate grounds for separation⁴⁵ are cruelty, mortal enmity, violence, plots against the other party's life, sorcery, attempted poisoning, leprosy, or another offensive, contagious, and incurable disease.⁴⁶

MATRIMONIAL COURTS

Matrimonial courts are essential,⁴⁷ especially for determining cases involving the dissolution of betrothals and marriages. Betrothals and marriages cannot be dissolved by mutual consent merely because they have been entered into by mutual consent (Matt. 19:6). Far less can they be dissolved by unilateral action, even for cause. The consent and verdict of God cannot be known and heard except through the judge who sits in His place.⁴⁸

Dissolution of public betrothals requires a legal process. The privilege of remarriage accrues to the innocent party in an adultery case only after a legal process, even if the offending party confesses the lapse. Malicious desertion must likewise be established by legal process, and separation from bed and board must be so authorized.⁴⁹

Matrimonial issues pertaining wholly to the religious aspects of marriage, such as the ecclesiastical solemnization,⁵⁰ belong to the

Church. Those having to do with purely secular matters, such as dowries and inheritance, belong wholly to the secular government. Mixed issues, such as forbidden degrees of relationship, impediments, divorce and dissolution of betrothal, belong to the Church, but in such a way that the secular government, whose office it is to make laws in matters of this kind, is not excluded, especially if it be a Christian government.⁵¹ The practical expression of this theory was the mixed consistory,⁵² in which a panel consisting of both theologians and jurists sat on marriage cases and handed down verdicts which the police power of the state enforced.⁵³

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FOOTNOTES

1. See Arthur Carl Piepkorn, "The Doctrine of Marriage in the Theologians of Lutheran Orthodoxy," *CONCORDIA THEOLOGICAL MONTHLY*, Vol. XXIV, No. 7 (July, 1953), pp. 465—89.
2. John Gerhard, "*De coniugio*," *Locus XXV, Loci Theologici*, ed. Edward Preuss (Berlin: Gustav Schlawitz, 1869), VII, pars., 178—201, pp. 104 to 120; Carl Ferdinand William Walther, *Johannis Gulielmi Baieri Compendium Theologiae Positivae, adiectis notis amplioribus, quibus doctrina orthodoxa . . . explicatur atque ex Scriptura Sacra eique innixis rationibus theologicis confirmatur* (St. Louis: Concordia-Verlag, 1879), III, p. 776; John Francis Buddeus, *Institutiones Theologiae Moralis* (Leipzig, 1715), p. 553.
3. George Dedekennus, *Thesaurus consiliorum et decisionum*, ed. John Ernest Gerhard (Jena, 1671), III, 41—45; Gerhard, VII, pars. 202—26, pp. 120 to 136; John Conrad Dannhauer, *Theologia Casualis* (Greifswald, 1706), p. 266; Caspar Erasmus (Jesper Rasmussen) Brochmand, *Universae Theologiae Systema* (Ulm, 1638), pp. 1472, 1473; Buddeus, pp. 553—55.
4. Solomon Deyling, *Institutiones Prudentiae Pastoralis* (Leipzig, 1734), pp. 546, 547; Baier-Walther, III, 754, 755.
5. John Andrew Quenstedt, *Theologia Didactico-Polemica* (Wittenberg, 1691), IV, 459.
6. Gerhard, VII, pars. 221—24, pp. 130—35; Brochmand, pp. 1473, 1486; Quenstedt, IV, 458—62; Buddeus, p. 555. Of Esther, Dannhauer holds that she was materially, though not formally, an adulteress (p. 290).
7. "Jacob, as a pious man, doubtless had a dispensation revealed to him" (*ibid.*, p. 279).
8. Opinion (1609) of the theological faculty of the University of Wittenberg (Dedekennus-Gerhard, III, 41, 42).
9. Dannhauer, p. 269; Baier-Walther, III, 754, 755; Brochmand, pp. 1473, 1489, 1490; Quenstedt, IV, 462—69.
10. Brochmand holds that they are to be urged to do so, but that if they will not, polygamy may be tolerated in view both of God's toleration of polygamy in the Old Testament and of the policy of the primitive Church (1 Tim. 3:2; Titus 1:6) (p. 1490; see also Louis Dunte, *Decisiones mille et sex casuum conscientiae* [3d ed.; Ratzeburg, 1664], p. 830). Gerhard follows Innocent III and holds that it is safer for consciences to demand that infidels who become Christian retain only their first wife. He argues that both divine and natural law condemn polygamy; what the law of nature forbids is not permitted to pagans out of the Church. A human being cannot dispense from God's Law. (VII, par. 226, p. 136). The

famous case of the Count à Gleichen comes up for frequent discussion. Theologians approved his marriage to the Saracen woman who made such a marriage a condition of helping him escape from Mohammedan captivity, even though he already had a wife. Dannhauer says flatly that he lived with her in perpetual sin (p. 269).

11. Gerhard, VII, pars. 202—4, pp. 120, 121; Brochmand, pp. 1490, 1491; Quenstedt, IV, 469.
12. Dedekennus-Gerhard, III, 34—41; Gerhard, VII, pars. 555—59, pp. 366 to 369; Deyling, pp. 555—57; Brochmand, p. 1486.
13. Deyling, p. 557.
14. Dedekennus-Gerhard, III, 10—34, Appendix, p. 801.
15. Baier-Walther, III, 777.
16. Martin Chemnitz, *Loci Theologici* (rev. ed. Polycarp Leyser; Wittenberg, 1615), II, 191—216; Gerhard, VII, pars. 489—554, pp. 299—366; Brochmand, pp. 1483, 1484. In answering the question, "Whether every and any Christian can with good conscience enter wedlock," Koenig quotes with approval the *Glossa ordinaria* of Walafrid Strabo: "Virginity is a high mountain, to which an angel is to be exhorted. But if anyone, be he cleric or layman, see that he cannot ascend it, let him remain in Segor, i.e., in lawful marriage. For it is better to use a mediocre good than to be cast down through the sudden attacks of desire." (George Koenig, *Casus conscientiae* [Nuremberg, 1654], pp. 752—57.) Dannhauer declares that heroic celibacy (Matt. 19:12) and enforced celibacy (resulting from illness, a surplus of women, and so forth) are good; but to choose celibacy when a person is suited for marriage and has a vocation to the latter state is not good (pp. 261, 262).
17. Baier-Walther, III, 772, 773, 776.
18. Dedekennus-Gerhard, III, 315—27.
19. Gerhard, VII, par. 639, pp. 427, 428.
20. Deyling, p. 570.
21. Dedekennus-Gerhard, III, 327—30, Appendix, pp. 859—63; Gerhard, VII, pars. 560—610, pp. 369—408; Dannhauer, p. 286; Buddeus, pp. 556—58. Nicholas Hemming takes the position that "adultery" is not to be taken strictly, but that it includes all crimes of comparable gravity as legitimate grounds for divorce (Gerhard, VII, par. 691, p. 457); thus Hemming makes impiety toward God either by falling from the Christian religion, or by embracing a pernicious heresy, a ground for divorce (Dunte, p. 854).
22. Dannhauer, p. 278. The apparently contradictory statements of orthodox theologians on the number of legitimate grounds for divorce are actually to a large extent a matter of terminology. The distinction between a divorce and an annulment is noted in Deyling, pp. 567, 568. Brochmand approves the following causes for divorce (*dissolutio coniugii consummati*): adultery, malicious desertion, physical inability to engage in intercourse existing prior to the marriage, error of person or quality (pp. 1481, 1482). The Constitutions of Frederick II of Denmark list three causes for divorce: adultery, malicious desertion, and inability to engage in intercourse existing prior to marriage (ibid., pp. 1521, 1522, 1525). Brochmand regards the last case as a true divorce, not as an annulment, arguing that consent and the sacerdotal blessing make the couple man and wife.
23. Gerhard, VII, pars. 640—64, 689, pp. 428—43, 455, 456; Baier-Walther, III, 776.
24. Some would add, of quality (virginity). Dedekennus-Gerhard, III, 357 to 360, Appendix, pp. 872, 873; Hemming (in Dunte, p. 854). Brochmand regards it as an error of quality "when a woman is believed to be a virgin and is discovered to have been violated," Matt. 5:32; 19:9 (p. 1482).

25. See Piepkorn, p. 468.
26. Dedekennus-Gerhard, III, 346—53, Appendix, pp. 798—800. Hemming in Dunte, p. 854. When a marriage is annulled because of impotence existing prior to marriage, the *forma sententiae* prescribes that the healthy party is diligently to be urged and admonished not to remarry (Dedekennus-Gerhard, III, 458). The Jena theological faculty ruled (1668) that a woman could not with a good conscience remain married to a man known to be a eunuch at the time of marriage (Dunte, pp. 798—801). Dannhauer would add other factors making a person unfit for marriage, such as leprosy, epilepsy, and so forth (pp. 286, 287); see Dedekennus-Gerhard, III, 364—66. Brochmand would acknowledge incurable diseases existing undetected prior to betrothal and marriage as efficacious grounds for annulment, but not those contracted after marriage (pp. 1526, 1527).
27. Such as marriage vows made while drunk in such a degree as to deprive the individual of his reason, unless the drunkenness were induced by the party subsequently seeking the annulment (Dannhauer, p. 281). Presumably on the analogy of parental consent, the right of the prince to legislate the terms under which a soldier may marry is recognized; a royal rescript of July 31, 1726, declaring that the marriages of soldiers contracted without the regimental commander's consent, even if confirmed by a religious ceremony and priestly blessing, are to be dissolved and pronounced invalid is duly noted by Deyling (p. 561). Failure to pay the promised dowry does not invalidate a marriage (Brochmand, pp. 1499, 1500).
28. Gerhard, VII, pars. 611—21, pp. 409—18; Baier-Walther, III, 773—75. Material adultery committed in ignorance (as when a girl marries an already married soldier who pretended to be a bachelor, or when a woman remarries with the permission of the authorities believing her long-absent husband to be dead) is not morally wrong (Dannhauer, pp. 413, 414). A wife who has been raped against her will is not an adulteress (*ibid.*, pp. 414, 415).
29. In such a case, the Wittenberg theological faculty held that *adulterium adulterio compensatur* and both should be exiled (Dunte, p. 858).
30. Deyling, p. 573. The Wittenberg theological faculty held that both the impotent husband who permits and the wife who commits adultery are to be executed (Dunte, p. 856). Dannhauer holds that a captive or prisoner sins against God's Law if as a condition of his release he consents to his wife's cohabitation with another person (p. 415).
31. Dedekennus-Gerhard, III, 330—46, Appendix, pp. 863—71; Gerhard, VII, pars. 623—35, pp. 419—25 (the offense in 1 Cor. 7:15 is not the infidelity but the departure; cp. 1 Tim. 5:8); Brochmand, pp. 1481—83, 1523; Dannhauer, pp. 269, 270.
32. Absence due to military service is not malicious desertion, unless it is as a mercenary and without the wife's consent (Gerhard, VII, par. 628, p. 422). Captivity, exile (Dedekennus-Gerhard, III, 363, 364), or even lifelong imprisonment do not dissolve the bond of wedlock (Deyling, *op. cit.*, pp. 571, 573). The Dresden consistory held that a woman must accompany her husband into involuntary exile, even if they be merely betrothed (Dunte, p. 854). Brochmand (*contra* Gerhard and others) follows the Danish-Norwegian Matrimonial Constitutions, which forbid a separation in the case of criminals who have been subsequently pardoned but allow a divorce in the case of a criminal exiled for more than three years; this he regards as the equivalent of malicious desertion (p. 1526). Every reasonable effort must be made to locate the absent spouse and to effect a reconciliation (Deyling, pp. 574, 575).

33. Statutes variously fix the period at one, two, three, four, five, six, seven, nine, and ten years (Gerhard, VII, pars. 632, 706, pp. 423, 424, 465; Deyling, 575). Brochmand speaks of a three-year term (p. 1482). The Wittenberg theological faculty held that if a mentally ill runaway could not be located within a five-year period and after three peremptory citations, the deserted wife can be allowed to remarry (Dunte, p. 855). The Meissen consistory (1582) granted the relict of a soldier presumed to have been killed in action authority to remarry three years later (Dedekennus-Gerhard, III, 339).
34. Brochmand, p. 1482. If the plaintiff's refractory personality occasioned the desertion, the court must carefully study all the facts; it need not inevitably find in favor of the plaintiff's right to remarry (Gerhard, VII, par. 633, p. 424). If a spouse practices sorcery against, or attempts to poison, the other party, or demands co-operation in perverted sex practices, the offender has given the other party a pretext for leaving (Dannhauer, p. 289).
35. Dannhauer holds she is bound to return to first husband even if she has remarried (pp. 288, 289). If she is only betrothed, Gerhard holds that a reconciliation with her first husband must be effected; if she has remarried, he is inclined to believe that she should remain with her second husband (par. 634, pp. 424, 425). Brochmand, following the Constitutions of Frederick II of Denmark and Norway, holds that she should return to her first husband only if he can show that he had just cause for his absence and that during it he neither associated with another woman nor did anything unworthy of his husbandly status (p. 1524). The Jena law faculty considered the case of a man who was absent twelve years and whose wife had remarried with proper authority. The first husband returned, and the second bribed him to disappear again. The faculty ruled that the second marriage was unlawful. (Dedekennus-Gerhard, III, 346.)
36. Gerhard, VII, par. 630, pp. 422, 423; Brochmand, pp. 1524, 1525; Deyling, pp. 570, 571. *Superintendens* Vincent Schmuck of Leipzig asserts (1621) that a father may not take a married daughter back into his home and deny her indigent husband the right to conjugal intercourse with her (Dunte, pp. 845, 846; Dedekennus-Gerhard, III, 312).
37. Gerhard, VII, par. 686, p. 454. Hemming would have the government punish such persons as murderers (in Dunte, p. 854).
38. Neither is malicious behavior or disobedience (Dannhauer, p. 290). If the failure of all means shows the cruelty to be incorrigible, Gerhard would compare cruelty to malicious desertion (VII, par. 631, p. 423). The publication of the jurist J. H. Boehmer's *De iure principis circa divortia* (Halle, 1715) precipitated considerable theological controversy. He held that the prince can grant divorces in cases where the wife plots against her husband's life or virility or where great psychological differences, sterility, incurable disease, irreconcilable enmity, scandalous life on the part of either, or banishment exist. He denied that the primeval institution of marriage had the force of law and declared that marriage was only a civil contract, dissoluble by mutual consent. He was opposed by John Michael Lang of Altdorf and Geoffrey Louis Mencken. (Deyling, pp. 568, 569.)
39. For this reason the Lower Saxony Church Order did not allow it (Dunte, p. 852).
40. Dedekennus-Gerhard, III, 308—15, Appendix, pp. 858, 859.
41. Brochmand, pp. 1482, 1525.
42. Baier-Walther, III, 776.
43. Dunte, pp. 871, 852.
44. Deyling, p. 576; Gerhard, VII, par. 637, p. 426.

45. Gerhard (ibid.) holds that the only ground which holds in the forum of the inner conscience and before God is adultery.
46. Dedekennus-Gerhard, III, 360—62, Appendix, pp. 873, 874; Gerhard, VII, par. 688, p. 45; Brochmand, pp. 1482, 1525; Hemming (in Dunte, p. 854).
47. Dedekennus-Gerhard, III, 1—10.
48. Paul Tarnov (1562—1633) in Dedekennus-Gerhard, III, 2; Gerhard, VII, par. 692, pp. 457, 458; Dannhauer, pp. 287—89; Deyling, pp. 513, 540, 541.
49. Tilemann Hesshusius, *Von Eheverloebnissen und verbotenen Gradibus* (Erfurt, 1584), folios F-iv to G-j; Deyling, pp. 572—76.
50. So also an opinion (1541) of the Hamburg ministerium (Dedekennus-Gerhard, III, 795, 796).
51. Paul Tarnov (Dedekennus-Gerhard, III, 2); Jerome Cypræus (ibid., pp. 3—5; Dunte, pp. 806—8); Gerhard, VII, pars. 7, 693—706, pp. 4, 458—65; Brochmand, pp. 1484, 1485. The sacred ministry cannot be wholly excluded from matrimonial cases, John Mueller of Hamburg argued learnedly in an opinion (1666) (Dedekennus-Gerhard, III, Appendix, pp. 796, 797).
52. The consistory of Lower Saxony consisted of the chancellor as president and another minister of state, two or three theologians, a member of the princely secretariat, two knights, two members of the council of the place where the consistory sat, and the prince himself (Dedekennus-Gerhard, III, 8—10).
53. Polycarp Leyser is generous in his praise of this arrangement (Dedekennus-Gerhard, III, 5—7; Dunte, pp. 807, 808). Deyling points out that the consistory must take cognizance of a transaction against matrimony, even though the matter may already have been decided in a wholly secular court (pp. 576, 577).

HOMILETICS

Outlines of the Hannover Epistles

MISERICORDIAS

ROM. 14:6-13

Church quarrels often have their beginning in petty things, in matters neither commanded nor forbidden by God, which our Church calls *adiaphora*. These include forms of worship in church and at church functions; rules and traditions applied to church assemblies, properties, and organizations; customs and practices with respect to amusements, clothing, the use of tobacco, spirituous drink, make-up, etc. The Apostles, too, met with problems in this field. (Text; 1 Corinthians 8 and 10.)

In order that such things may never become harmful to the Church, our Lord laid down certain principles by which we are to be guided in the use of *adiaphora*. Hence our theme:

GOD-GIVEN GUIDES

FOR MATTERS NEITHER COMMANDED NOR FORBIDDEN

I. Our text teaches that whatsoever a Christian does he should do as unto Christ, his Lord

A. It bases the Lordship of Christ on His death and resurrection.

1. "To this end He died and rose," v. 9.

2. He is the Shepherd who gave His life for His sheep, and we are His own, restored to the flock, v. 8. (Gospel; Epistle.)

B. We ought therefore to live unto the Lord (v. 8 and Epistle).

1. Let us live no longer to ourselves, v. 7.

a. Selfishness is natural (Rom. 7:7, 14) and robs us of life (Matt. 10:39; borne out by psychiatry).

b. Since He served not Himself, let us not "seek our own," v. 9. (Epistle; Gospel; 1 Cor. 13:5; 1 Cor. 10:24, 33.)

2. Let us aim only to serve and to please Christ, our Lord.

a. We ought to make this our highest goal, v. 9. (Matt. 6:10; Phil. 2:8; Epistle, "His steps.")

b. Then it will matter little to us whether others like our

practices or not, vv. 6, 8; and yet we shall be considerate of their opinions and weaknesses, vv. 3, 10.

c. We shall find great reward in serving Him (v. 18) and for His sake work for peace, v. 19. (Phil. 1:21.)

II. Our text teaches that whatsoever a Christian does he should do with Christ, his Judge, in mind

A. We not only belong to the Lord, but also shall appear before Him for final judgment.

1. All shall appear, vv. 11, 12.

2. His evaluation will be final and perfect, vv. 11, 12. (Is. 45:23, quoted here, tells us that everyone at the final Judgment will confess God, i.e., approve His verdict.)

B. Let us therefore refrain from placing too much emphasis on man's judgment, including our own.

1. Each of us shall give account to God (v. 12) and stand or fall to his own Master, v. 4.

2. Let us not be critical of others in their practices with respect to *adiaphora* nor despise those who seem to us overscrupulous, vv. 3, 10.

III. Our text teaches that whatsoever a Christian does he should do with a view to the well-being of his fellow believer

A. The salvation of the sinner is to Christ the most important thing.

1. He died and rose again to achieve salvation, v. 9. (John 10:10; Luke 24:46-48; John 3:16-18; 17:17-21; Matt. 28:18-20.)

2. He went to great lengths to get disciples and to keep them. (E.g., Peter, Matt. 17:1-10; 26:21-35, 40; Mark 14:37, 38; Luke 22:31-34; Mark 16:7; John 21:15-22; Gal. 2:11 f.)

3. Christ wants not the destruction of a single soul, vv. 13, 15, 21-23. (Matt. 18:7-14; Ezek. 33:11; 2 Peter 3:9.)

B. To despise and to entrap those who are weak or overscrupulous in matters of this kind may cause their destruction.

1. To sin against what one considers to be his Christian conviction is a damnable sin that could cause the loss of faith altogether, v. 23. (1 Cor. 8:11 f.)

2. What at first may seem to be a "stumbling block" for a brother may turn out to be a "death trap" (*skandalon*, lit., a kind of trap that usually proves fatal, translated with "offense" or, as here, with "occasion to fall"), v. 13 (e.g., drinking with one inclined to alcoholism may ultimately lead to his destruction).

3. Let us therefore be considerate of those who are weak and who have serious scruples about things neither commanded nor forbidden in the Scriptures. And let us acknowledge that they can also please God by their practices so long as they do not seek to foist their points of view on others (e.g., a woman with scruples about the use of make-up can please God without make-up, but must not condemn those who feel free to use it), vv. 5, 6 (1 Cor. 8:8), vv. 4, 13.

With such principles put to practice and with such sublimation of self to the service of Christ, the fellowship of Christians can be a great blessing. Our sin is that too often we disregard these principles when they apply to us. It is then that we need the "goodness" ("*misericordias*," lit., "the tender mercies," Introit) of our risen Christ and the assurance of faith that He still accepts and regards us as His own. And herein we have abundant inspiration for service to Him in greater consideration of one another. Amen.

Chicago, Ill.

THEO. F. NICKEL

JUBILATE

2 TIM. 1:3-14

The pastor's path is not always sprinkled with rose petals. Sometimes he must "endure hardness, as a good soldier of Jesus Christ," 2 Tim. 2:3.

Not all pastors can list as many scars as could St. Paul. 2 Cor. 11:23-28 (the R. S. V. translation of this passage is good).

Timothy, Paul's dearly loved "son in the faith," was having a hard time. Paul, Timothy's senior by 30 years, loved this young man, had ordained him, knew about his timid nature, his ready tears, his frail body.

Have you ever wondered who helps a pastor when he is despondent? A good Christian wrote recently: "It dawned on me the other day that my pastor has no pastor, no human under-shepherd to whom he can turn when the days are dark. Like most

church members I have called my pastor when there was need, and he has never failed me. But who is his pastor? Who rushes to his side when the load is heavier than he can bear alone? Is there not something within all of us which cries out for human sympathy and understanding? Is my pastor an exception merely because he is my pastor? . . . I have a resolution which, by God's help, I will not break. I am determined that my pastor shall know that I love him, that he shall not lack the sympathetic understanding which I can give. As a member of my church I will, in some way, be a shepherd's friend. I will stand at the side of the man who has no pastor."

What Paul wrote to help Timothy out of the chains of his despondent mood will help us when clouds are black and fears increase. Fears will afflict us all the days of our life, for fear is of the flesh. It can be overcome of the Spirit.

HOW TO BECOME A CONFIDENT PERSON

I. Remember that God called you to His side.

II. There is victory on God's side.

III. Your labor on God's side is not lost.

First, a few friendship flowers:

A. Timothy, you are always in my prayers.

B. I have a longing to be with you in person.

C. I remember how readily your tears flow.

D. I recall the faith of your mother and your grandmother, and yours, too.

E. I know that you are a true man of faith.

What a blessing to have a pastor who not only serves as the servant of God, but also as a true friend! Paul was "willing to have imparted unto you, not the Gospel of God only, but also our own souls, because you were dear unto us," 1 Thess. 2:8.

Timothy's heart was heavy. Paul had warned: "Beware of dogs, beware of evil workers," Phil. 3:2. They were barking at Timothy now. "Look at your scandalous religion. The most devoted servant of this Lord whom you proclaim is in chains!"

Sound familiar? Satan attacks all of us at this point. Enemies make sport of Christ's followers when they see them weak or burdened.

Paul: "Timothy, think of your ordination, the joy and peace and power of God you experienced. God does not want us to be fearful and defeated people. He is strong, and we can be strong in Him. Even when you suffer, He knows all about it. It is part of His plan."

I. Remember that God called you to His side.

Undoubtedly Paul had often related to Timothy how he himself had been called: Paul, I want you "to bear My name before the Gentiles, and kings, and the Children of Israel," Acts 9:15. Timothy, don't forget who it is that called you, that wrought the miracle of the new life within you. He must want you, or He wouldn't have called you. He called you to inherit that grace and glory which from eternity was set apart for you in Christ. The weak darts which men are throwing at you cannot remove the granite of God's eternal plan.

How clearly this passage shows that we are Christians, not by virtue of anything in us, but by grace in Christ! Even as nothing in you, but only Christ's grace prompted God to call you, so nothing in you, but only Christ's grace, prompts God to keep you.

II. There is victory on God's side.

All that I am saying is fully accredited. It has been historically validated, this grace of God in Christ. The Gospel reveals His victory over sin and death and all our enemies. He swept every enemy away.

Do we keep that in mind when discouragements threaten to overwhelm us? We are serving a Lord who never knew defeat. The majesty of His victory is embraced in His triumph over death. Death has been killed. Now we have in bud that which shall flower out in full bloom in the new world. We who were dead in trespasses and sins have life, eternal life. That's what the Conqueror of death promised: "The dead shall hear the voice of the Son of God: and they that hear shall live," John 5:25. "He that believeth on the Son *hath* everlasting life." We have the earnest of the new life in our hearts. It's all too glorious for words.

III. Your labor on God's side is not lost.

But God has placed it into words, the words of the Gospel. Ever wondered why the Gospel is called the Word of life? It

alone gives life. No other power on earth can give life. God calls us to life by the Word, God gives us the new life through the Word, God sustains us in the new life by the Word.

Timothy, don't you see you must never let anything keep you from wholehearted dedication to the Gospel? Don't be ashamed of it. I am not ashamed of it. I have suffered plenty because of it, but I am resolved to stay true to this trust of God. See 1 Tim. 1:11 and 6:20. Now these majestic words of Christian confidence: "I know in whom I have believed. . . ."

What He has committed to me, the Gospel of His grace, can never fail. It is God's power. You can lean the whole weight of your trust upon it. It is the Word of life, and it has the power to do God's work. It is not sterile and impotent. It is the only power in the world that has life in it, that has the element of eternity in it, that has the promise of victory in it.

Timothy, have new courage in the Gospel. Stir up the gift of the Holy Ghost which you had at the beginning. Keep yourself consecrated to the Gospel. It is the only thing that really counts. As a good soldier guards a treasure, so you guard and promote the Gospel.

On this golden ground of truth we can overcome fear and discouragement and live confident lives. We are serving a King who has never lost a single battle.

"His is the Kingdom and the power and the glory forever." (Psalm 2; Rev. 19:11-16.) Our King occupies the throne of the universe. He has brought to that throne the love of Calvary and the power of Easter. The trumpets of victory sound for us in His Gospel. They will sound fully when He comes in glory. Then, Timothy, you will be glad for every scar you bore for Him, for each scar will become a shining diadem.

Los Angeles, Calif.

CARL W. BERNER

CANTATE

2 TIM. 2:14-23

The best silver, the best dishes, and the finest tablecloth are marks of honor we bestow on distinguished guests and dear friends. We do not expect our leaders in political and business life to live in circumstances as modest as the average man.

The greatest honor to a ruler are loyal citizens; to a teacher, devoted and conscientious pupils; to a business leader, satisfied customers and enthusiastic employees. We honor God best, not by our offerings nor by our words, but by what we are. Our text makes clear *that we are not to become involved in religious trivialities which may lead us to deny great spiritual truths, but we should rely on God and avoid iniquity; for then God can use us to His glory.* It is then that we are vessels unto honor, fit for the Master's use.

FIT FOR THE MASTER'S USE

I. *The Lord knows those that are His*, v. 19. Refer to Num. 16:5.

A. In Christ we are His.

B. The Lord knows whom He can use and how.

C. Foolish words (v. 14), blasphemous denials (v. 16), and subtle intellectualisms (v. 18) do not change the truth of God's Word ("nevertheless," v. 19). Cp. 1 Cor. 15:12.

D. Rely on God. "The foundation of God standeth sure"—however insecure the superstructure, the visible Church, seems to be. Ezek. 9:4; 2 Cor. 1:22; Eph. 1:13.

II. *Purge yourself of too much concern with trifles as well as of evil desires and actions*, vv. 21-23.

A. Do not let ways of expression be an obstacle to Christian life. Not only is an argument about words alone futile, but it is malignant. Definitions are not as important as reactions and spiritual relationships. V. 14, *logomachein*.

B. Avoid useless argument and contention based on a determined misstatement of the problem, willing ignorance of God's revelation, or frivolous sentimentalism. Vv. 16, 23.

C. Temptations of the flesh as well as errors of the intellect, when followed, make one unfit for the Master's use as a vessel of honor. V. 22. See 1 Tim. 4:12.

III. *Seek to be fit for the Master's use*, vv. 15, 20, and 22.

A. In a congregation there will be a difference in capacity for use by God. Some are weak; some are novices; some are subject to repeated yielding to temptation; some may be impostors; some

are faithful but limited by experience, ability, or training; some are tried, faithful, and believing. V. 20.

B. Self-examination must be a part of Christian living. In contrast to the contenders about words, attempt to help others by the correct use of God's Word for comfort and for warning. V. 15.

C. In spite of temptation do not become corrupt and unfit for the Master's use.

D. Strive for sincerity, godliness, faith, a concern for others, and peace. V. 22.

E. God will use you.

God knows you. Those that are His He will use as they yield themselves to Him. Ready yourself for His use, and seek to be as God desires; for then He can use you for greater honor to Himself. Be a vessel unto honor.

Portland, Oreg.

OMAR STUENKEL

ROGATE

1 THESS. 5:14-25

On our pilgrimage to heaven, neither you nor I can travel alone. There are too many dangers and temptations along the way. We need each other. Above all, we need the directing and sustaining hand of our heavenly Father and the elder Brother, Jesus. We must all stick together as a family, leaning on and supporting one another, in the company of our loving God. Let us, therefore, on this Rogate Sunday exhort one another to

PRAY FOR THE PRESERVATION OF THE SPIRITUAL FAMILY

I

Pray for the Preservation of the Spiritual Family Because It Is Needed

A. There are weak brothers and sisters in the family (v. 14): the "unruly" (disorderly, those who get out of line); the "feeble-minded" (fainthearted, small-souled, those with little courage to withstand temptation and evil); the "weak" (spiritually weak, some of whom may be hanging on to their faith by just a thread).

B. There are troublemakers in the family and such as encourage troublemaking by repaying evil with evil, v. 15.

C. There are enemies outside the family who seek to disrupt the spiritual family (vv. 14, 15, "all men"). We need to pray for them not only that their evil attacks may be thwarted but also that they may be gained for the family.

D. We ourselves are not perfectly strong and perfectly good. We need to pray for ourselves, and we need the prayers of our brethren, v. 25.

II

Pray for the Preservation of the Spiritual Family Because God Wills It

A. God wills our uninterrupted happiness, now and forever, v. 16. He wants not only me or a select few but every member of the family, and everyone outside the family, to enjoy the complete, universal, and eternal redemption which He has perfected in Christ.

B. God wills our perpetual communion with Him, v. 17. He wants us to be aware, without ceasing, of our dependence on Him and to be in constant touch with Him. All our needs, individually and collectively, should be made known to Him.

C. God wills our recognition of Him as the Source of all good, v. 18. He wants us to be grateful even for the afflictions which He lays on us.

III

Pray for the Preservation of the Spiritual Family Because God Will Answer Our Prayers

A. God is faithful. He keeps His promises, v. 24.

B. God answers through His Holy Spirit. Through His power we shall be preserved blameless (shall remain justified through the merits of Jesus Christ) in our total being (spirit, soul, and body) until Judgment Day, v. 23. Through His power the members of His spiritual family are able to correct their sinful, disrupting ways and progress to greater heights of holy living, until they shall reach the pinnacle of perfection in eternal glory, v. 23. Let us not hinder His operations by quenching His promptings, v. 19.

C. God answers through His Word.

1. Many an answer is already recorded for us in Holy Scripture.

We pray that God will lead us to the answers through our careful searching and the God-given ability of correct interpretation, v. 20.

2. The Word also is a standard of testing what is good and what is evil, vv. 21, 22. The Word should be used also as a test as to whether our inner promptings are from the Holy Spirit or not.

D. God answers through us, vv. 14, 15. These verses are God's partial answer to our prayer for the preservation of the spiritual family. It is He that tells us to "warn" (admonish, correct) the unruly, to "comfort" (encourage) the fainthearted, to support the spiritually weak, to be patient (long-suffering) toward all men. It is He that tells us to pursue that which is good and right at all times, no matter what the provocation, and never to repay evil with evil. How much easier it seems to us to overlook or disown the weak and troublemaking brothers and sisters in the family; but this is not God's answer.

Pray that God will use you and me to preserve the fellowship, to give you and me the courage and the tact to admonish lovingly when necessary, and to give you and me the humility to permit ourselves to be corrected and strengthened when we need it.

ALVIN C. MACK

St. Louis, Mo.

THE FESTIVAL OF THE ASCENSION OF OUR LORD

1 PETER 3:15-22

The coronation of Queen Elizabeth was an outstanding news event of 1953. However, she had actually been ruling as queen of Great Britain and her dominions prior to the date on which she was crowned.

When Christ became incarnate of the Virgin Mary, His human nature was endowed with all the qualities of His divine nature (communication of attributes). During the early years of His life and throughout His public ministry these divine attributes were only now and then manifested forth, as, for example, in His miracles and on the Mount of Transfiguration. But after His death had gained the victory for us, our Lord always and fully used His divine power and majesty.

When He ascended on high, He publicly assumed the full glory

which He also as man had always had. This is His Coronation Day. The glory road was a difficult one for Him.

We, too, hope for glorification. Since the disciple is not above his Master, we can expect the glory road to be difficult for us, too. That is the burden of our text.

THE GLORY ROAD A GORY ROAD

I

For Our Lord

A. The crown is His.

1. He had descended into the pit to do battle with "the old dragon." The fury and noise we noted on the cross. All was still.

2. He issues forth. He arose through His power and was raised by the Father's power. True God He is as well as God's successful Champion who accomplished what He set out to perform and thus merits the Father's approbation.

3. Descent into the infernal regions (v. 19). His purpose was to show the unbelieving children of men, among whom were the antediluvians, that He had conquered and that they were forever doomed. (No second chance. "Preach," or "proclaim," a neutral verb used also for proclamation of destruction.)

4. Ascension from Olivet in view of the Eleven (v. 22 a). Went up in attitude of benediction. Plainly visible when cloud removed the sight of Him.

5. Session (v. 22 a). God's ruling through Him in behalf of His Church. Government of God.

6. Angel ministration in behalf of God's children (v. 22 b). Jacob's ladder (John 1:51). Through Christ God's help for us.

Peace of mind can be ours when we remember that since God's arm is bared in our behalf, the world must serve our interests. No matter how great our trouble, sickness, or sorrow, God rules through Christ, our Savior and Brother.

B. But it was an expensive crown.

1. He suffered innocently for sins.

2. Cruel death laid Him low.

3. He knew the depths of misery before He won the crown, yet He won through to glory.

II

For Us

A. The Gory Road.

1. "They will hate you," He told His disciples, "because they have hated Me." Peter emphasizes this (v. 17). Nero had begun persecutions in Rome. Would soon follow also to provinces. You must expect it. Huguenots in France. Siberia. Colombia today.

2. But in spite of this persecution, fearless confessing of truth (v. 15), but with meekness and fear. No compromise to avoid persecution. Goes without saying that the consequences of an evil life are not persecution (v. 16).

3. Fearless living up to the standards of Christianity, both hearts (v. 15) and lives (v. 16). Difficult, but glorious, since we suffer with Him. Peter and John scourged. Paul and Silas in Philippi: Songs out of the night.

4. Christ observes and tempers, guards and keeps. Jesus "saw" the disciples on the stormy lake and rescued them.

B. The glory that shall be revealed.

1. Now only hope of heaven (v. 15), glory with Christ (1 John 3:2).

2. But also "good conscience" before God (v. 21). No fear, no misgivings, since Christ has paid the full price of heaven.

3. This hope and good conscience engendered and maintained by "Baptism" (v. 21). Not an outward, formal thing, but a real means of grace. Whenever we see a Baptism, we are to have our hope and good conscience renewed by recalling God's grace in our Baptism.

4. Also the Word — Peter teaching them here in this Epistle. They were hearers.

Peace of mind here a wondrous blessing. Hope of heaven, too. To have it, accept this your King. Give Him fealty and service. Amen.

San Francisco, Calif.

ARTHUR C. NITZ

EXAUDI

JAMES 1:2-11

The text is one of seven in the Hannover Epistles taken from the Epistle of James. At first glance it might seem that this series was partial to the Epistle of James. But the Nesper listing of texts

shows that the Letter figures strongly in other series as well. There are seven texts from James in the Saxon and the Swedish series, six in the Rheinisch and Hamburg series, four in the Wuerttemberg, three in the Eisenach, and two in the old-line series. The five brief chapters offer fourteen separate texts, each in one or more groupings of verses. Our text has four groupings: Vv. 2-8; 2-11; 2-12; and 9-12.

The texts are offered for practically every season in the church year from Advent to the twenty-sixth Sunday after Trinity. The Epistle furnishes twice as many texts for the several series as do the Letters of Paul to the Galatians, Philippians, Colossians, and 1 and 2 Thessalonians. It is used more often than any of the Pastoral Epistles or the Letters of Peter.

Obviously our Church was not disturbed by the fact that James was one of the antilegomena and considered of lesser value in the Reformation period. The reason for its repeated use is undoubtedly the ethical character of the Letter. It fits the needs of the Church, even as does the Sermon on the Mount.

It seems an excellent choice for the Sunday after the Festival of Ascension.

The preacher could describe the scene on the Mount of Olives when Jesus, the risen Savior, ascended into heaven . . . visibly . . . the disciples watching in wonder and worship. Then came the instruction to return to Jerusalem and to wait for the coming of the Spirit. Try to put yourself in their place. They are filled with joy and return to Jerusalem to wait for the Lord. But periods of waiting are often a time for doubts and misgivings. Satan is busy at work seeking to rob men of confidence and trust. The situation, coupled with the teaching of the text, suggests the theme

TEMPTATIONS THAT COME WHILE WE WAIT FOR THE LORD

I

Temptations Do Come at Such Times

The text speaks of being patient for this very reason. Waiting often brings on impatience. No indication that the disciples were tempted in this way, but it is possible. Scripture tells of many who were tempted while waiting for the Lord. Saul, waiting for Samuel to sacrifice before he goes to war, is tempted to sacrifice in his stead.

Abraham, waiting for God to give him a son, is tempted to raise up seed through Hagar. Jacob, waiting for the Lord to give him the blessing promised to him, is tempted to deceive his father. Such temptations come to all. They come quickly. Text: "Ye fall into temptation." They come when we least expect them, when the Lord has been especially good to us, promising us blessings. They come to all (text): to the rich and the poor.

II

Temptations Come to Try Our Faith, Vv. 3, 4

The Lord could have given the disciples His Spirit before ascending into heaven. He could have given Abraham a son at once. He could have induced Isaac to remember the promise. He didn't have to wait in sending the Flood. He could have come to Mary and Martha while Lazarus was still alive. But faith would then have no chance to exert itself, to be tested and tried. Faith must grow. We can't be babes all our lives.

III

God Tells Us Clearly What to Do About Them

We are to take them to the Lord. Ask for wisdom (text). The Lord will either show us His plan and purpose or at least assure us that the temptation, the testing, is in line with His purpose. And we are to leave our temptations with the Lord. Ask in faith (text). Trust in the Lord. He will come through. He sent the Holy Spirit to the disciples. He gave Abraham the promised son. He forgave Jacob and blessed him. He is the same Lord with the same power and love today. Wait for Him. Pray to Him. Believe in Him. Then no temptation will be too great for you. You will receive all that the Lord has promised and in the end eternal life (v. 12).

Springfield, Ill.

MARK J. STEEGE

BRIEF STUDIES

THE THEME OF THE BOOK OF JOB

Like other books of Scripture, the Book of Job presents difficulties to the interpreter. It is almost unique, however, among Biblical books in this, that interpreters have not been able to agree on the basic issue of the book as a whole. They continue to ask: What is the central thought that gives the whole cohesion? What is the core question that is debated with vehemence and scintillating brilliance by the various speakers? What is the question of faith that the author wants to answer?

A significant contribution toward a solution of this problem is made by a recent German commentary on the Book of Job. It is the thirteenth volume of a projected exposition of the entire Old Testament with the title: *Die Botschaft des Alten Testaments: Erläuterungen alttestamentlicher Schriften für Freunde und Verächter der Bibel ausgelegt*, Calwer Verlag, Stuttgart. Magister Hellmuth Frey is the editor. The exposition of Job is done by Dr. Helmut Lamparter and is entitled *Das Buch der Anfechtung* (261 pages; 12.50 D.M.).

The author devotes the major portion of the introduction (pp. 7 to 22) to the basic question of the theme of the Book of Job. He rejects three views that are commonly held and then presents his own.

1. The book does not intend to present a theodicy. The situation described by this term arises when man challenges or seeks to understand the justice and providence of God in permitting the righteous to suffer and the wicked to prosper. Such a theodicy is indeed a part of the framework of Job. But it is not the central theme of the whole debate.

Two factors make this clear: This question is not the point of departure of the book, nor does it receive an adequate answer at the end.

The dialog begins in heaven between God and Satan. In a theodicy, on the other hand, the problem of God's justice arises on earth in the reflections of the believers (cp. Psalms 49 and 73) or in a discussion of this problem by such as are troubled by the riddle of God's providence. In Job the point at issue from the very outset is a controversy between God and Satan. It is a test of power between God and Satan for the complete allegiance of man.

Lamparter also finds that the sum total of the book is not a satisfactory answer to the questions posed in a theodicy. In the end the problem remains the same puzzling enigma that it was from the

beginning. The Lord indeed answers Job out of a whirlwind and points to His superior power and wisdom as reflected in the creation and preservation of the world. But thereby God in effect denies Job the right to raise the question of a theodicy, which is supposed to be the topic of the whole book. Job repents and submits to God. But the only reason given for such a submission is that Job is forced to tell himself: Who am I to argue with God?

2. Nor does the Book of Job seek to answer the question of a deeper meaning of suffering. The author does not want to demonstrate that every misfortune of the righteous is merely a testing of his faith. Job rejects this answer to the problem. And justly so, says Lamparter, because the suffering of Job is too intense to be satisfied with this "cheap comfort" (*billigen Trost*). "A 'testing,' the dimensions of which would make an immediate execution an act of mercy by death, is no testing any longer" (p. 10).

3. He also rejects the suggestion that the Book of Job does not intend to be an exhaustive discussion of the problem of evil but merely wants to give practical instruction as to "how one is to bear misfortune purely and correctly" (Schlatter). Such a view is not in keeping with the intensity of the debate, the profundity of thought, and the grandeur of the structure.

4. Lamparter believes that the book deals with all three of the above topics but that none of them is the basic issue of the book. Its problem has a deeper and wider implication. In its entirety it represents a significant phase in the unfolding of God's *Heilsplan* (plan of salvation). Job is a witness to Christ, and the import of the book as a whole is Messianic. The following factors in the structure of the book lead to this conclusion.

We must remember again that the action of this "drama" begins before Job is exposed to suffering. The controversy is between God and Satan regarding Job.

What is the point at issue? God points to Job as devoted to Him: "a perfect and upright man, and one that feareth God and escheweth evil." Satan, on the other hand, claims that Job deep down in his inmost being is a tool in his hand and does his bidding. Basically Job's professed allegiance to God is love of self, and thus he is in Satan's orbit of influence. "Doth Job fear God for naught?" is Satan's challenging question. He is confident that he can prove that Job's apparent love of God is in reality camouflaged self-love.

The result of this test would be far-reaching if Job, this paragon of righteousness, turns out to be a minion of Satan. Then his revolution

against God has succeeded; he has deprived God of the allegiance of mankind; God's purpose in creating man that he might glorify Him has miscarried: man, even the best, does Satan's bidding and not God's.

"Thus the problem is stated that agitates the author of the Book of Job in his innermost soul. It is wider in compass than the suffering in the faith of an individual; it embraces a cardinal theme of Holy Writ: Will God remain victorious over the power of Satan? Put more precisely: Where is the Just One, really and wholly just, in whom this satanic power is brought to naught? Is it Job, and—if it should not be he—where is he to be found?" (P. 13.)

Obviously Job is not that wholly Just One. He has failed to stand the test of serving God "for naught." His demand for an answer from God regarding his plight proves it. By his repentance in dust and ashes (ch. 42:6) he admits it.

Job therefore is not an idealized character. He is true to life. Every believer whose faith in God falters in the throes of affliction can take comfort in the portrait of this "perfect and upright" man. God sustains him when his eyes of faith grow dim; He helps him overcome his doubts; He forgives and blesses him.

But the central issue of the book from its introduction, throughout its architectonic structure and in its conclusion, is the demonstration "that there is no just man upon earth that doeth good and sinneth not." In this sense Job's suffering is of a "vicarious nature" (*bat stellvertretenden Charakter*, p. 19). If he had succeeded in evincing an unalloyed love for God, others might take courage to follow his example. But Satan wins the argument; mankind belongs to him in spite of the best efforts of the noblest because none loves God with all his heart. Who will break Satan's grip on the hearts of men? "To raise this question and to keep it a live issue, that is in reality the task which is allotted to the Book of Job as a part of the whole of the Old Testament covenant Scriptures. In this sense we can say . . . that Job is a witness of Jesus Christ." (P. 20.)

Is the whole drama, then, a test of strength between the powers of good and evil? No, the author is not indulging in a dualistic speculation. He nowhere intimates that he is trying to harmonize the existence of an anti-God power with the omnipotence of God. Nor is it a conflict between two equals for the survival of the stronger. No line of the book suggests that Satan could in any way jeopardize the existence of God or free himself of God's control. God has him in leash. It is only with God's permission that he can lay hand on Job, and He determines the extent of his tormenting authority. It is not God's

omnipotence that needs vindication. But God does not employ force to gain the devotion of His creature. He made him with the ability to choose whether he wants to serve God. Only a voluntary and free devotion redounds to the glory of the Creator. Can man as man glorify God, or is God compelled to give up mankind as a failure and relinquish him to Satan—that is the question.

But does not Satan play far too insignificant a role in the book to make the theme revolve about him in his controversy with God? In reply to this objection Lamparter points out, in the first place, that the satanic action does not cease when he no longer appears "in person." Certainly, Job's wife is a human devil in her advice to her husband. And do not Job's three friends play the role of Satan's spokesmen? Is it accidental that these three comforters turn out to be his tormentors? It is they who raise the question "Why?" which Job had heretofore avoided. Is their comfort not the injection of satanic logic? To be sure their thoughts are vested in religious and pious phrases. If they had lived today, no doubt their speech would have been studded with Bible passages. It would be a fatal mistake to underestimate the cunning of Satan by denying that he has also this trick in his bag. He is at his best when he changes himself into an angel of light. He quoted Scripture when he tried to seduce the Son of God. As Satan's henchmen the three friends torture Job's soul and succeed in bewildering him to the point where he accuses God of being his enemy. Satan's attack to prove his original contention continues—more insidious and successful because the more disguised and subtle.

But why does Satan, then, not put in an appearance at the end of the book? Lamparter replies that his failure to do so is entirely in keeping with the fundamental plan of the presentation. It is by design that the dialog between God and Satan is not resumed and developed into an impressive finale. The final struggle for mankind is yet to come. It is as if two protagonists after a hot skirmish part without exchanging words, neither admitting defeat. It is the express purpose of the book to leave the issue undecided. It is designed to point forward to that Just One, who served God "for naught" in the depths of hell's pain without murmuring or complaint; who was obedient unto death in perfect and selfless devotion to God; who took up the struggle with the Serpent and crushed his head. Behold "My Servant . . . Mine Elect . . . in whom My soul delighteth" (Is. 42:1).

To test the validity of Lamparter's view the book should be read with his theme in mind. It has several factors to recommend it. The various strands of the action can be braided into one strong cord without leav-

ing loose ends. It contributes directly to the one purpose of the Old Testament Scriptures: the expectation of the Savior from sin and Satan. It also enhances the majestic sweep of a piece of literature that has always been recognized as one of the most sublime in the Old Testament.

In closing, a word should be added regarding Lamparter's book as a commentary. It is not a technical word for word, verse by verse, elucidation of the text. The author comments on thought sections of the book presented in his own translation. One cannot help being impressed with the devotional character of these expositions. Job's problem has not only been analyzed in the detachment of an impersonal theory, but the writer knows from experience whereof Job speaks. His treatment of the text is constructive. He suggests a limited number of emendations, and in a few instances the sequence of the lines is rearranged. As a commentary it should be a very valuable aid to the pastor or teacher in presenting the Book of Job to a Bible class.

St. Louis, Mo.

WALTER R. ROEHRS

THEOLOGICAL OBSERVER

"HIS ONLY-BEGOTTEN SON"

In the *Journal of Biblical Literature* (December, 1953) Dr. Dale Moody of the Southern Baptist Theological Seminary defends the RSV translation of "His only Son" (instead of "His only-begotten Son" in the AV) in John 3:16 as the only correct one of the Greek word *monogenēs*. By this translation the scholars of the RSV, according to some critics, have sought "to set aside the virgin birth of Jesus" or also "to water down" the Bible doctrine of the deity of Christ. This change, however, was prompted not by theological interest, but by the plain demands of linguistic study. The adjective *monogenēs* is derived from *monon* (single) and *genos* (kind). Already Thayer's *Greek-English Lexicon of the New Testament* (1886) says that the word means "single of its kind," "only," and that in the Johannine writings it denotes "the only Son of God." Ferdinand Kattenbusch in his article in *A Dictionary of Christ and the Gospels* (1908) takes the position of J. H. Heinrich Schmidt, who points out that "the word *gignesthai* has in general usage entirely lost the early sexual sense of the root *gen* and that *monogenēs* is merely a fuller form of *monos*" (Vol. II, p. 281). Walter Bauer's *Dictionary of the New Testament* (1920, 1928, 1937, 1949—52), the fourth edition of which is being translated into English, supports the conclusions of Schmidt and Kattenbusch. Moulton and Milligan, *The Vocabulary of the Greek Testament* (1930), add illustrations from the Papyri and other non-literary sources to support the conclusion that *monogenēs* means "one of a kind," "only," "unique," and not "only-begotten," which would be *monogennētos* (pp. 416 f.). The revised edition of Liddell and Scott, *A Greek-English Lexicon* (1940), defines *monogenēs* as meaning "the only member of a kin or kind," hence "only," "single," "unique," and the possibility of "only-begotten" is not even mentioned (Vol. II, p. 1144). The very thorough study of *monogenēs*, a doctoral dissertation by F. M. Warden, "*Monogenēs* in the Johannine Literature" (1938; deposited in the Library of the Southern Baptist Theological Seminary, Louisville, Ky.), demonstrates beyond reasonable doubt that *monogenēs* means "uniqueness of being rather than any remarkableness of manner of coming into being or yet uniqueness resulting from any manner of coming into being" (pp. 35 f.).

To prove his contention, Dr. Moody supplies much and varied evidence, of which we can here quote only a very small part. Thus the

Old Latin MS, the *Codex Vercellensis* (a), supposedly written by Eusebius, bishop of Vercelli, in A.D. 365, translates *monogenēs* in John 1:14, 18; 3:16, 18 with *unicus* (only) and not with *unigenitus* (only begotten). This translation was changed by Jerome, ca. A.D. 385, out of interest for ecclesiastical dogma. Linguistic study did not force the change, for he left *unicus* (only) as the translation of *monogenēs* in Luke 7:12; 8:42; 9:38, where no theological question was involved. Again, Epiphanius, bishop of Constantia (Salamis) in Cyprus, in A.D. 374, published a work, called *Ancoratus* (the Anchored One), at the close of which he gives two creeds as a summary of the orthodox teaching of the Trinity. In the second creed there occurs the significant phrase *gennēthenta ek theou patros monogenē* (the only-begotten Son of God the Father). There, in the accusative case, it takes both the word *gennēthenta* (begotten) and the word *monogenē* (only) to say "only-begotten," because *monogenēs* there, as in the New Testament, has to do with uniqueness rather than conception. The participle *gennētheis* means "begotten," but it does not appear with *monogenēs* in the New Testament. The real debate in the fourth century raged around the words *gennēthenta ou poiēthenta* (begotten, not made), and zeal for this orthodox formula led to confusion in Jerome's translation of the word *monogenēs*. From the Latin Vulgate translation the expression "only-begotten" got into the King James Version of 1611, the English Revised Version of 1881, and other translations until the error was removed in *The Twentieth Century New Testament* (1898). It is remarkable that William Tyndale in his *The Newe Testament* of 1534 translated the *monogenēs* in John 3:16 with "his only sonne." In passing it may be said that in Luke 7:12; 8:42; and 9:38 also the Authorized Version translates *monogenēs* with "only." In Nain Jesus raised the "only son of his mother." He raised the "one only daughter" of Jairus. After His transfiguration Christ healed a man's "only child" that was tormented by an unclean spirit. In closing, Dr. Moody writes: "Jesus is conceived by the Holy Spirit (Matt. 1:18), but the New Testament never uses *gennaō* to designate the relationship between the Father and the Son at the *beginning of the life of Jesus*" (p. 219).

Such as are more deeply interested in the subject may read the entire article, which supplies more proof for the correctness of the translation of *monogenēs* with "only" than can be considered here. The expression "only-begotten" has become a part of the Christian creeds. The *Logos* is both God's *only* Son and God's *only-begotten* Son. The fact of the *generation* of the Son by the Father is anchored

in the very concept of His Sonship, just as the fact of the Holy Spirit's *spiration* by the Father and the Son is anchored in the concept of *Pneuma*, or Spirit. The RSV has faulty translations, which should be corrected, but when it renders the *monogenēs* of John 3:16 with "only," it manifestly expresses the very thought which the term here and in other Scripture passages means to convey.

J. T. MUELLER

CONFESSION OF A SCIENTIST

"I no longer believe that the approach of size-up-and-solve will produce a formula explaining all natural phenomena. . . . As many scientists are beginning to recognize, the more knowledge we accumulate, the clearer it becomes that science is unlikely ever to lead us to an orderly arrangement of nature's ways. . . . The relationship between man and the universe has come to interest me more than the one between nucleons and mesons."

These are confessions of the distinguished physicist Dr. William G. Pollard, the executive director of the Oak Ridge Institute of Nuclear Studies, in Oak Ridge, Tenn., who, at the age of forty-one, was recently ordained a deacon of the Episcopal Church in Oak Ridge, after two and a half years' intensive study of theology. Dr. Pollard now holds down two jobs. During the week he supervises the affairs of the Oak Ridge Institute, a scientific alliance of thirty-two Southern universities that operates on an annual budget of about two million dollars; and on Sundays, wearing his vestments, Dr. Pollard is busy at St. Stephen's Episcopal Church in Oak Ridge, where he assists at Holy Communion. Further details regarding the activities of this remarkable scientist-theologian are told in the *New Yorker* (February 6).

Modern science, in particular nuclear physics, has done much to unlock some of the secrets of reality, and, without a doubt, further intensive scientific researches will uncover even more of the nature of the universe. But modern science has also discovered that the deeper it penetrates into the mysteries of nature, the more mysterious reality becomes, the more complex nature is, the more incommensurable the universe appears to be, and the more limited and finite man really is. There still are scientists, of course, who share the notion that, given enough time and financial support, they will be able to fix with finality the laws governing all operations in the universe and for whom the universe is hardly more than an intricate mechanism which can be disassembled like an automobile motor. But their number is decreasing. Commenting on a statement of a leading educator that a complete science of psychology would make it possible for us to become masters

of our soul as we are now masters of heat and light, Dr. Pollard, in the article referred to, concluded his remarks by saying: "That's about as likely as a carbon atom explaining the solar system."

Christians are grateful to God for the accomplishments of modern science. Grateful because science has achieved much in its effort to make nature subservient to man. Grateful also because science crushes the pretensions of man who believes that he will ultimately know all there is to be known of the universe, and because it thus makes man aware of his puny finiteness and fallen creatureliness. But grateful, above all, because science compels the Christian to marvel all the more at the mercy of the transcendent and immanent God, who revealed to man His true identity by becoming incarnate and by redeeming sinful, finite man. Such a contemplation of the results of modern science does not lead to skepticism and agnosticism. It rather makes more meaningful and relevant for the Christian the familiar lines:

Praise to the Lord, the Almighty, the King of creation!
O my soul, praise Him, for He is thy Health and Salvation! . . .
Ponder anew what the Almighty can do,
Who with His love doth befriend thee.

P. M. B.

KERYGMA AND MYTHOS: THE THEOLOGY OF RUDOLF BULTMANN

Under this heading Dr. Paul Leo, professor of New Testament, Wartburg Theological Seminary, Dubuque, Iowa, has published in the *Lutheran Quarterly* (November, 1953) an excellent criticism of Bultmann's method of demythologizing the New Testament. It is exhaustive, yet simple and oriented to the understanding of the average reader. Dr. Leo first shows the background of Bultmann's theological thought, next describes his "program," and then offers an evangelical "evaluation" of his method. Though the subject has already been discussed in this periodical, a few striking statements quoted from the article may not be superfluous. He writes:

"As far as the life of Christ is concerned, it simply takes the heart out of the New Testament message if we regard not the resurrection, but the faith of the disciples in the resurrection as the basic fact which constitutes the church (?). We fully agree with Barth that the truth that the Word became flesh in Jesus Christ, and not the *kerygma* of this truth, must be accepted as the center of the Biblical message. We cannot give up the conviction that a real *Heilsgeschichte* is the heart of the Bible. . . . At this point Bultmann seems to us to continue to be a liberal, to approach the Bible with the preconceived ideas about

what he has a right to teach and what not, with prejudices derived from modern concepts of thinking. We should rather listen to what the Bible really says. . . .

"Our disagreement with Bultmann is rooted in a radical difference of approach. We think it is wrong to let preconceived principles take us captive in our approach to the New Testament. We must rather listen to the New Testament with the expectation of the unexpected. We must be ready to hear things which go beyond our intellectual capacities, because — whatever Bultmann might say — this also belongs to the *skandalon* of the Bible that it does not fit into our intellectual presuppositions. There are questions which we simply cannot answer, mysteries which must remain unsolved. Is that dishonesty or cowardice? We think it is rather humility and an honest response to the fact that God's thoughts surpass our thoughts."

The question: "Is that dishonesty or cowardice?" is put with reference to Bultmann's suggestion that the mythological elements in the New Testament make the Gospel incomprehensible to the modern mind, and his contention that the pastor owes to himself and his congregation absolute honesty in frankly admitting such mythological elements. Dr. Leo's final sentence is a fitting refutation of Bultmann's liberal premises.

J. T. MUELLER

FAITH IN THE POWER OF THE GOSPEL

Informationsblatt fuer die Gemeinden in den Niederdeutschen Lutherischen Landeskirchen (November 25, 1953) offers an article on "The True Church and Ecclesiastical Tradition" (*Wahre Kirche und kirchliche Tradition*), which its author, Dr. Vilmos Vajta, wrote with reference to the 800th jubilee of the establishment of the archiepiscopal see in Trondheim, Norway, A.D. 1153. In this article occurs a paragraph which, we believe, is of great significance for our age. Dr. Vajta writes:

"It is always a temptation for the Church to mistrust the convicting power of the Gospel. The proclamation of the Church certainly can be attacked, but it cannot be overcome by false teaching. The prevailing controversy concerning what is pure and what is false doctrine is by no means a sign of weakness, but rather a reminder that the Church is living in a time of trial (*Anfechtung*) and testing (*Prüfung*). In this struggle there is always born anew the belief that the pure Gospel of Christ bears in itself victorious power, that heresy is already condemned, and that the verdict pronounced upon false doctrine will be revealed on Judgment Day. Until then the purity of doctrine is

not preserved by the Church withdrawing itself into an isolated citadel, but by trusting in the victorious Christ and boldly hurling itself into the battle of this world."

The words are directed primarily against Romanism, but they are true of every false "ism" that threatens the Christian faith.

J. T. MUELLER

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Anderson, Ind.—A million copies of a book of Bible stories published 30 years ago have been sold by the Gospel Trumpet Co.

The millionth copy of Elsie Egermeier's *Bible Story Book* was presented to Dr. Steele C. Smith, manager of the publishing house, who placed it in the permanent archives of the Church of God at the denomination's national headquarters here. The Gospel Trumpet Co. is the official publication board of the Church.

Miss Egermeier, an editorial employee of the Gospel Trumpet Co. when she wrote the *Bible Story Book* in 1923, now lives in retirement at Oklahoma City, Okla.

New York.—The film "Martin Luther" has been barred from public showing in the Province of Quebec, Canada, by the Board of Censors there.

This was revealed here by Henry Endress, executive secretary of Lutheran Church Productions, sponsor of the film. He said his agency would appeal to the board to reverse its decision.

According to Mr. Endress, Alexis Gagnon, chairman of the Quebec Province censorship board, said that a license application for showing the film was rejected in the interests of "social peace." This comment, Mr. Endress said, had been made to the Rev. Fred Neudoerffer, president of the Montreal Ministerial Association, and representatives of the firm handling distribution of the picture in Canada.

"We believe that no board of censors has the right to censor history," he said. "It has no right to keep from thousands of people an inspiring and most timely film about religious freedom."

Berlin.—The Old Prussian Union Church will henceforth be known as the Evangelical Union Church, it was decreed here by the Church's Synod.

A Synod spokesman said the change was decided upon because "the old name's strongly time-bound character no longer reflects the Church's essence and is not properly understood outside Germany."

Some observers suggested, however, that a principal reason for the change was to eliminate a source of conflict with the Communist gov-

ernment of East Germany, where many of the Church's congregations are located.

The East German regime has for some time been demanding removal of the word "Prussian" from the Church's name on the ground that, with Prussia no longer in existence, the term is a "reactionary anachronism." It is believed that the regime's refusal to grant the Church official recognition is largely due to this dispute over the name.

Last year the Soviet Zone government cut subsidies to those Evangelical churches in East Germany which are members of the Old Prussian Union Church, charging that they had been diverting part of their subsidies to an "illegal organization"—the Old Prussian Union Church.

The Union Church is a group of six "United" Churches which are members of the Evangelical Church in Germany. It includes the regional *Landeskirchen* of Berlin-Brandenburg, Saxony, Pomerania, Silesia, Rhineland, and Westphalia. These Land Churches are called "United" Churches because they include both Lutheran and Reformed parishes.

The Old Prussian Union Church was formed in 1817 by an administrative merger of the *Landeskirchen* under Prussian control. In 1947 the Union had more than 14,000,000 members, about 90 per cent Lutheran and 10 per cent Reformed.

In another action taken during its meeting here, the Union Church Synod voted to initiate negotiations with officials of the Evangelical Church in Poland regarding the spiritual care of German Protestants living in areas east of the Oder-Neisse line now under Polish administration. It also decided to "intensify" exchange visits between clergymen and laymen of its member churches in East Germany and West Germany.

Rome.—The canonization cause of Pope Pius IX, the Pontiff who proclaimed the Dogma of the Immaculate Conception in 1854, may be introduced in the Sacred Congregation of Rites during the coming year, it was learned here.

Reports of miracles attributed to Pius IX are now being investigated, Vatican officials said.

One such report said that a lady dressed in black asked to see Pius IX, who was kneeling in prayer when she was announced to him. Without raising his head the Pope said, "I don't talk with the dead." His valet re-announced the woman, thinking the Pontiff had not heard, but received the same answer.

When the valet returned to the outer room he found the woman

dead. It later was discovered that the visitor was not a woman but an armed man sent to assassinate the Pontiff, the report said.

St. Louis, Mo.—The only relationship that can possibly exist between the Roman Catholic Church and "McCarthyism" is that both are fighting Communism, Dr. Clement S. Mihanovich said here.

Dr. Mihanovich, director of the department of sociology at St. Louis University, made this declaration before Washington University's Newman Club.

Athens.—The Greek Evangelical Church has decided not to send any delegates to the Second Assembly of the World Council of Churches at Evanston, Ill., next August, it was announced here by Dr. George A. Hadjiantoniou, Moderator.

The action was taken, he said, because the Greek Evangelical Church "finds itself in a state of persecution instigated by one of the member Churches of the World Council." This was an apparent reference to the Orthodox Church in Greece, which also is a member of the World Council.

Berlin.—All Evangelical pastors in the West Berlin church district of Schoeneberg have dissociated themselves from Pastor Martin Niemöller's announced decision to speak at a political meeting there sponsored by groups opposed to the rearmament of West Germany.

"Since Pastor Niemöller's previous political speeches have caused anger," the pastors said in an adopted resolution, "we wish to stress again that his political utterances must be regarded merely as the opinion of an individual citizen and not that of the Church."

Chevy Chase, Md.—A new quarterly magazine, *The Pope Speaks*, will be launched here in the spring by a priest-laymen group. Its purpose is to make available, in handy form, the full texts of Papal discourses and writings.

Each issue will contain speeches and documents by the Pope released during the preceding three-month period. In addition, *The Pope Speaks* will carry a "Guide to Papal Documents and Commentaries," a detailed index, and "Notes and Memoranda" on projects in the field of Papal subjects. Selections will be included from the writings of former Popes.

Washington, D. C.—American Churches set an all-time building record in 1953, the Departments of Commerce and Labor reported here.

A total of \$474,000,000 worth of new construction was started by religious groups during the year. This was an increase of \$75,000,000 over the \$399,000,000 spent in 1952.

Parochial schools and private colleges also broke records for con-

struction during the year. The total value of new buildings and additions erected was \$425,000,000, compared with \$351,000,000 in 1952.

Private hospitals, orphanages, homes for the aged, and other institutions launched \$316,000,000 worth of new buildings last year as against \$394,000,000 in 1952 and \$419,000,000 in 1951. Since hospitals were not affected by the construction controls put into force in 1950 after the outbreak of the Korean war, no backlog developed in that field, as it did in the case of churches and schools.

Cleveland.—A joint meeting of representative committees of the Congregational Christian Churches and the Evangelical and Reformed Church to take further steps toward a proposed merger of the two denominations has been scheduled here for February 9.

This meeting will be preliminary to a joint session in Chicago on February 19 of the General Council of the Evangelical and Reformed Church and the executive committee of the Congregational Christian Churches—the administrative bodies of both denominations.

Approval for the joint sessions was given in separate but simultaneous meetings of the administrative committee of the Evangelical and Reformed Church here, and the advisory committee of the Congregational Christian Churches' General Council in New York.

The two meetings were called after a decision of the New York State Court of Appeals upholding the proposed merger, which would create a United Church of Christ with over 2,000,000 members.

Vicksburg, Miss.—The second international development project sponsored by industrialist R. G. Letourneau was launched when "Letourneau's Ark," a converted 2,000-ton war-surplus Navy landing ship, left here for a Peruvian town on the headwaters of the Amazon.

The town, Pucallpa, is to be the base for clearing 1,000,000 acres of jungle and swampland, which Mr. Letourneau plans to open to cultivation by building a superhighway from it across the Andes to a Peruvian Pacific coast port.

The project is similar to one that Mr. Letourneau, manufacturer of earth-moving equipment and one of the country's leading evangelistic laymen, instituted in Liberia last year. His company has factories here and in Peoria, Ill., and Longview, Tex.

Hartford, Conn.—Mayor Dominick J. De Lucco of Hartford proclaimed December 8, opening day of the Marian Year, a "day of rejoicing and celebration."

Mayor De Lucco said he was issuing the proclamation "in the spirit of Christmastide and in the ensuing celebrations to commemorate the birth of the Christ Child."

"Without Mary there would be no Christ," he said.

"This celebration is very dear to many of our citizens," the mayor said. "Therefore, I am very happy to set aside this day as one of exultation mingled with prayer."

"I am most pleased to set aside any day, irrespective of creed, nationality or religion," he added, "to issue a call to my fellow citizens to insure, through Almighty God, a peace that is everlasting and eternal."

New York.—Reorganization of American college curricula to give religion equal emphasis with science was urged here by President Oliver C. Carmichael of the University of Alabama, former president of the Carnegie Foundation for the Advancement of Teaching.

The recommendation was made by Dr. Carmichael in his final report to the Foundation, whose presidency he resigned last August 31 to assume the university post.

"American higher education," he said, "fails, in the main, to provide for systematic consideration of the basic concepts, which are commonly called religion, that underlie man's quest for orientation and adjustment to the universe."

Pointing out that the major recent trend in education has been back to the liberal arts and away from technical or vocational skills, Dr. Carmichael stressed that expanded liberal arts programs, based upon a "fact-idea-concept" approach, "must include emphasis on religion."

New York.—Scriptures valued at \$65,000 were destroyed when the Bible House at Pusan, Korea, was burned out by a fire that swept the city recently, it was reported here by the American Bible Society.

According to a cable received from Tokyo, 30,000 Bibles, 53,000 Testaments and 600,000 Gospel Portions were lost in the conflagration, the worst in Korea's history.

In response to an urgent appeal for help, Dr. Gilbert Darlington, ABS treasurer, said that \$5,000 had been deposited to the credit of the Korean Bible Society for emergency use. An order also was placed immediately for a large shipment of paper to Korea in order that the printing of Scriptures there may be continued.

New York.—A World Good Will Book will be compiled next year to commemorate the 150th anniversary of the beginning of Bible Society work. The first Bible Society was established in London on March 7, 1804.

Details of the project were announced here by Dr. Robert T. Taylor, a general secretary of the American Bible Society, at the 35th annual meeting of its Advisory Council.

L. W. SPITZ

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THE GOSPEL ACCORDING TO ST. MARK. By Vincent Taylor. New York: Macmillan Co., 1953. 667 pages and index of Greek words and another index of proper names. \$10.00.

This commentary on the second Gospel has been called the "new Swete." This accolade is a recognition of the monumental work done in a former commentary on this particular Gospel by Henry B. Swete. Until the publication of this present commentary, Professor Swete's treatment of this Gospel was the standard in the field.

The work of Swete appeared some decades ago. For that reason it dealt very little with the critical problems that were raised only in the years following. Professor Taylor's aim is to take the critical theories of recent decades into account as he treats the total subject matter of this Gospel as well as its individual passages. On this matter Taylor himself says: "If, with some courage, but with humility, I venture to follow in Swete's steps, it is because historical questions can no longer be ignored and because a wealth of discussion is available such as did not obtain in his day" (VIII). Specifically, it is the contributions of form criticism that Vincent Taylor aims to consider to incorporate into his discussion. He himself is one of Britain's leading form critics; and so he comes to the subject with considerable competence.

The author insists that he is in no way attempting to write a definitive commentary on the Gospel of St. Mark. However, it is this reviewer's opinion that this volume will be considered as such for many years. It is difficult to see how it could be more thorough and complete. It is the position of many scholars today that Mark is the first Gospel and that Matthew and Luke used his Gospel in the preparation of their own writings. If that point of view is accepted, it is difficult not to accept everything that Vincent Taylor presents in this commentary. However, this is still not a settled issue. There are still such as uphold the primacy of Matthew rather than of Mark, as witness, for example, the rather recent publication of B. C. Butler's *The Originality of St. Matthew* (Cambridge, 1951). Roman Catholic scholars are particularly emphatic in insisting on the fact that Matthew was the first Gospel to be written. Very few Roman Biblical commentators, therefore, would be in a position to accept Vincent Taylor's point of view. In the Lutheran Church, particularly in our own Synod, the two-document theory and the whole speculative presentations of form critics are not accepted fully as established fact. There is considerable room for questioning. Nevertheless, one has to reckon with the fact that most

Biblical interpreters today operate with the principles of form criticism and with the two-document theory.

Fortunately, all such isagogical considerations can be dealt with in prefaces and introductory chapters without particularly affecting the treatment of the text itself. Even though one might not be able to agree with all that is found in the very lengthy introductory statements of Vincent Taylor, yet the treatment of the text itself is superb. Anyone who wants to deal competently with the Gospel of St. Mark will have to reckon with this commentary. In fact, it is recommended herewith to anyone who might want to develop Bible-study courses on the second Gospel. This Gospel has special problems and textual difficulties of its own; and so the publication of such a book as this is a welcome addition to the materials available to our generation in the area of New Testament interpretation.

MARTIN H. SCHARLEMANN

THE FIRST EPISTLE GENERAL OF ST. PETER, AN INTERPRETIVE PARAPHRASE. By Ewald M. Plass. St. Louis: Concordia Publishing House, 1953. 31 pages. Paper. 35 cents.

This is one in a series of paraphrases prepared by one of the members of the Student Service Commission and intended primarily for use by college students. The author is professor of Christian doctrine at Concordia College, Milwaukee. His interpretive paraphrasing leans very heavily on previous materials, particularly those of Bishop Wand of London. However, it is given the particular emphasis and interpretation needed by American college students from our Christian families. As such this little booklet should prove to be quite valuable.

If there is any one criticism that might be made of this particular rendering it would be this, that some of the phrases become rather unnecessarily elaborate. Only college students would make much of a sentence like this: "At the very center of this will be an intimate, enrapturing recognition of God and a transporting communion and fellowship with Him." At one place the author also uses this rather complicated expression, "But this positive truth has an inevitable negative implication." College students will, perhaps, be able to manage such heavy phrases. It might, however, have been better to do these expressions more simply.

All in all, however, the Student Service Commission should be commended for continuing this series of interpretive paraphrases.

MARTIN H. SCHARLEMANN

THE MISUNDERSTANDING OF THE CHURCH (Das Missverstaendnis der Kirche). By Emil Brunner, trans. by Harold Knight. Philadelphia: The Westminster Press, 1953. 132 pages. Cloth. \$2.50.

Lutherans will both nod and shake their heads when they read this vitally important criticism of the ecumenical movement of our day.

So much that Brunner says accords with our profoundly held con-

victions: It is impossible to equate the *ekklesia* of the New Testament with the institutional Church; Calvin is mistaken in his individualistic ecclesiology; "the new dimension of life in the Holy Spirit and the new aeon which Jesus Christ has not merely announced, but also inaugurated" (p. 22) results in a profound difference between the New Covenant and the Old; any attitude which pretends to communion with God without communion with man is false; modern rationalists err in equating the universal priesthood of believers with democratic concepts; theological intellectualism has a stifling effect on the operation of the Holy Ghost; the course that Western ecclesiology took in its development into the Roman Papacy was disastrous; in the Roman Church "Canon Law is a substitute for the Spirit" (p. 51); ecclesiologically the Calvinistic denominations and the sects are intrinsically identical (p. 96); Jesus "made atonement for all mankind, and not for believers only" (p. 115); the idea of an invisible Church in contrast to a visible Church is Zwinglian and Calvinistic, but foreign to Luther (p. 130); there was no systematic communism in the early Christian community in Jerusalem.

Brunner's basic positions are that the *ecclesia* is an end in itself and not a means to an end, and that the *ecclesia* means merely an abstract fellowship — "a common participation, a togetherness, a community life" (p. 10). From this Lutherans will dissent as being itself a misunderstanding of the Church. Lutherans will dissent further, for instance, from Brunner's concession that the story of the footwashing on Maundy Thursday may not be "true and historical . . . from the point of factual information" (pp. 32, 33); his assertion that the primitive Christian witness to the Resurrection is hardly recoverable, but different in any case from the Pauline assertions about it and the late reports of the Synoptics (p. 86); his damning with faint praise the "Melancthonian" definition of the Church in Article VII of the Augsburg Confession (p. 103); his unwillingness to accept Matt. 16:18 as authentic (p. 120); his assumption of fundamentally different traditions in the New Testament (a Judaistic tradition, a Pauline tradition, a Johannine tradition, and a superficially Pauline tradition in the Pastoral Epistles); and his Sacramentarian conviction that Zwingli's symbolic interpretation of the Last Supper is "exegetically correct" (p. 126; similarly on pp. 63, 68).

Brunner's German is not easy to render in English, and Mr. Knight's effort has been laudably successful. He has been needlessly faithful to the original in referring to the "National Council of the Protestant Churches of America" (p. 99) and in taking over into English the German transliteration "Utschimura" (p. 131). Ignorance of the works in question may be reflected by his consistent reference to Loofs' *Symbolism* (for the German *Symbolik*) and his citation of Smalcald Articles, Part III, Article IV, as "Schmalk, Art. 111, IV" (p. 61). "Camperhausen" (p. 124) is obviously a typographical error for "Campenhausen."

ARTHUR CARL PIEPKORN

MODERN UNCERTAINTY AND CHRISTIAN FAITH. By G. C. Berkouwer. Grand Rapids: Wm. B. Eerdmans Publishing Co. 86 pages. \$1.50.

Dr. Berkouwer is professor of systematic theology at the Free University of Amsterdam and has received international recognition as a teacher, author, and lecturer. The real theme of his lectures, which were delivered at Calvin College and Seminary in April, 1952, is the Church of Christ, ruled as *His* Church forever and ever. With the kingship of Jesus in mind, he discusses the following subjects: "The Authority of Holy Scripture in Our Time," "Old and New Protestantism," "Reformation or Revolution," "Modern Uncertainty and Christian Faith," "The Modern World View and the Commandment of God," and "Jesus Christ and His Church." Against Romanism and liberal Protestantism he defends Scripture as the only source and rule of the Christian faith. Against Romanism he pictures the Reformation as a divine blessing, because it was a new hearkening to the Word of the Gospel. He points out that modern Protestantism, under which head he groups all modern liberal trends among Protestants, is opposed to the certainty of faith, on the one hand, and to obedience to the divine Word, on the other. He then depicts the destructiveness of negative Protestantism so far as traditional theology is concerned, but closes with the joyous note that, despite all attacks on the Gospel, Christ rules triumphantly and mightily protects His Church against the gates of hell. The lectures are written from the peculiar Calvinistic view of the author, who, however, does not identify himself with Fundamentalism as it is common in our country, but regards himself as a loyal follower of John Calvin, whose teachings he regards as those of Scripture, though he frequently refers also to Luther. But on the whole they present an earnest defense of the Gospel against Romanism and liberal Protestantism. The writer's analysis of heretical trends is keen and in general correct, and there is much greatly needed instruction and rich comfort in his book for all who hold to the divine truth of Scripture. Especially to all who desire a brief and popular overview of the unevangelical trends in Romanism and modern Protestantism the book will prove very helpful. The presentation is simple and popular and adapted to the understanding also of Christian laymen. We recommend these six timely lectures for careful study by both our clergy and our laity.

J. T. MUELLER

THE ORTHODOX CATHOLIC FAITH. By Damian Krehel. New York: Archdiocese of the Eastern Orthodox Catholic Church in America, 1953. 44 pages. Paper. No price indicated.

This frankly polemic tract by a Russian-American Orthodox archpriest of Elmira, New York, proposes to prove—in explicit opposition to the Roman Catholic Church's pretensions to exclusive Catholicity—"that the Holy Eastern Orthodox Catholic and Apostolic Church was predestined [to be] and is the *de iure* successor of the original Church of Christ on

earth." While the author displays a naively uncritical trust in the Apostolic origin of the "Apostolic Canons" (p. 13) and in the authority of the Byzantine recension of the New Testament text (p. 32), Lutherans will find the theological views expressed highly interesting. The "Rock" (Matt. 16:18, 19) is the "firm faith" of St. Peter (p. 18). Matt. 18:17 proves that "according to Jesus, every Christian's duty is to be subordinate in religious matters to the Church" (p. 21). The chief grounds for the continuing separation between the Latin Church and Orthodoxy are the former's insistence upon the *Filioque*, the Immaculate Conception of the Blessed Virgin Mary (declared to be in conflict with John 3:6; Rom. 5:12; and Phil. 2:12, 13), indulgences (although there can be no such thing as supererogatory deeds), papal infallibility (although the Sixth General Council excommunicated "infallible" Pope Honorius for his Monotheletism), and purgatory (although "there is no need of other purification except that established through Jesus"). This tract is further evidence of the increasing assimilation of American Orthodoxy to its environment and its gradual emergence as a thoroughly American denomination.

ARTHUR CARL PIEPKORN

BIBLE THESAURUS. By Ernest Godlove Eberhardt. New York: Exposition Press, Inc. 715 pages. Cloth. \$5.00.

Ernest Godlove Eberhardt offers a compilation of Scripture texts under more than 100 topics in alphabetical arrangement. The special merit of this book lies in the fact that such Bible passages are printed in full under the respective categories, thus effecting a tremendous saving of time and effort in looking up numerous references. A random selection of topic includes: Adoption, Angels, Baptism, Canaan, the Church, Faith, Government, Idolatry, Jerusalem, Jesus Christ, Prayer, Resurrection, Sabbath, Worship, Wrath of God.

Of special interest is the fact that Ernest G. Eberhardt was a chemist for 62 years with one of the largest pharmaceutical houses of America. Nevertheless throughout that time he was a devout member of his Church, a Church which believes in the inspiration of the Scriptures and in the deity, the atonement, the resurrection, and the return of the Lord Jesus. For more than half of the time Ernest Eberhardt devoted to his occupation he was active as trustee, Bible class teacher, and Sunday school superintendent. He experienced the joy of reading the final page proofs of his book shortly before his death in 1953. His earnest desire that his *Bible Thesaurus* would be "found helpful by the busy pastor and Christian worker, and also by the average person who wishes to know more about what is in the Bible on certain topics," should surely be realized. It is offered "in the hope and with the prayer that it may serve to increase both the knowledge of, and the love for, the Word of God." May God prosper that purpose.

LORENZ WUNDERLICH

DICTIONARY OF MYSTICISM. Edited by Frank Gaynor. New York: Philosophical Library, 1953. 210 pages. Cloth. \$5.00.

One of sixty published or projected works in the "Midcentury Reference Library," this volume defines over 2,200 terms used in the literature of mysticism, occultism, and esoteric and Oriental philosophy, from "Aaron's rod" to "Zoroastrianism." The definitions are rather on the brief side (an average of about 35 words), and errors turn up as early as the second entry ("Abaddon" for "Abaddon"). At the same time, of 27 terms chosen at random throughout the book, sixteen were not defined in this reviewer's collegiate dictionary. The work would thus seem to possess real value for individuals whose reading occasionally takes them into the areas this dictionary is designed to cover. Of interest to the readers of this journal is the statement in the article on "Freemasonry": "It teaches morality and basic religion by means of symbols, particularly those derived from the builder's craft; its basic doctrines include belief in God, the Great Architect of the Universe, and belief in the immortality of the soul" (p. 66).

ARTHUR CARL PIEPKORN

UNABRIDGED CONCORDANCE TO THE OLD AND NEW TESTAMENTS. By Alexander Cruden. Grand Rapids: Baker Book House. 719 pages. Cloth. \$6.95.

This concordance by Alexander Cruden solicits a reminder rather than an introduction. Together with Bible dictionaries, Bible handbooks, and Bible thesauri, it has been an invaluable aid to Bible study for more than two centuries since its first publication in 1737. Such Bible students among us, however, as have either an abridged edition or an unusable worn copy, will welcome the information that the unabridged edition in good print, of light weight and practical format, and in contents "exactly as it came from the desk of its original author," is now available.

It is ample tribute indeed to the devoted and painstaking efforts of Alexander Cruden that his concordance has been reprinted again and again during the 185 years since the third and last personally corrected edition was published in twenty copies. This concordance rightfully claims a place in the list of the world's great reference works. LORENZ WUNDERLICH

A REVELATION OF TREASURE HID. By Apostolos Makrakis. Translated from the Greek by D. Cummings. Chicago: Orthodox Christian Education Society, 1952. 80 pages. Paper. \$1.00.

Apostolos Makrakis (1831—1905) was a Greek lay theologian, philosopher, mystic, reformer, and patriot. Although he was frequently in trouble with the civil and ecclesiastical authorities during his lifetime, the present head of the Greek Orthodox Archdiocese of North and South America, Archbishop Michael, describes him as "gifted with a great mind, a deeply cultivated Christian heart, and an enthusiastic soul devoted exclusively to the Savior Jesus Christ." In spite of its editorial shortcomings,

this brochure, which includes in addition to the title essay three lectures on freedom, on the "motherland" (the Church), and on justice (*dikaio-syne*) respectively, serves as a good introduction to Makrakis' theological-philosophical method. The editors have added an extensive annotated supplement (pp. 65—80) excerpted from the *Pedalion* of Agapios and Dorotheos, containing the "Apostolic Canons Respecting Baptism" and the Orthodox patristic commentary thereon, designed to show that only Orthodox Baptism by trine immersion is valid and that "inasmuch as the Latins [Roman Catholics] are not planted together with the double-natured grain, Christ, in the water of Baptism, neither their body nor their soul is theurgically affected, and, to put the matter more plainly, they simply cannot sprout salvation, but inevitably wither and go to destruction" (p. 25, n.); when they enter the Orthodox Church, therefore, they ought to be (re)baptized and not merely chrismated [confirmed].

ARTHUR CARL PIEPKORN

THE SECOND COMING OF CHRIST. By F. Berkhof. Grand Rapids: Wm. B. Eerdmans Publishing Co. 102 pages. Cloth. \$1.50.

Professor Berkhof, President emeritus of the Calvin Theological Seminary, Grand Rapids, Mich., offers an exposition of the second coming of the Lord Jesus under the topics: the time, manner, purpose, glory, and comfort of His coming. He seeks to counteract the thinking that the appearance of our Savior at the end of time has already found its fulfillment "in the influence which He still exercises in the world" or in the "coming of the Holy Spirit."

The author's desire is to "give expression to the truth as God has revealed it, and to promote the proper understanding of this blessed truth among the people of God." This desire is presented in statements like these: "The purpose of the Lord's second coming has no meaning whatsoever for typical Modernists, since they rule out that coming altogether" (p. 50); "According to Scripture Christ will come again at the end of the world, and His coming will at once be followed by the general resurrection, the final judgment, and the renewal of heaven and earth" (p. 28).

The statements "The redemptive work of Christ as it is set forth in the New Testament is not yet complete" (p. 14) and "By the second coming of Jesus Christ the Lord will complete His great work of redemption" (p. 68) find their explanation in these words of the author: "His sacrificial work is indeed finished, but the application of this and His intercessory work still continue, and will continue until the consummation of all things" (p. 14). In preference to the first quotation of this paragraph we adhere to the theological language: The atonement is complete, and the intercession of the exalted Christ has applicative rather than atoning value.

Especially the last three chapters of this volume clearly present the spiritual and practical values for us Christians in the final consummation of our faith through the second coming of our blessed Savior.

LORENZ WUNDERLICH

THE DEATH OF CHRIST. By James Denney, edited by R. V. G. Tasker. Chicago: Inter-Varsity Christian Fellowship, 1952. 207 pages. Cloth. \$1.50.

This is the first American edition of a British Evangelical classic that originally came out in 1902. A second edition followed soon after with supplementary chapters dealing with "The Atonement and the Modern Mind." Of this the present edition is a revision, simplification, and abridgement. It furnishes a compact but scholarly review of the death of Christ as the central theme in the Synoptic Gospels, in the "earliest Christian preaching" as revealed in Acts and the Petrine letters, in the Epistles of St. Paul, in Hebrews, and in the Johannine literature. The closing chapters discuss the continuing relevance of the death of Christ to Christian preaching and Christian theology. The Protestantizing, evangelistic bias of the author is only rarely apparent and will be automatically corrected by the careful reader. *The Death of Christ* will prove highly useful for pastors as they prepare for their Lenten preaching. ARTHUR CARL PIEPKORN

THE QUEST FOR CHRISTIAN UNITY. By Robert S. Bilheimer. New York: Association Press, 1952. 181 pages. Cloth. \$2.50.

An American leader in the ecumenical movement here gives his "account of the quest for unity among Christians and the churches during the past half century." He briefly traces the American denominations of today back to their historic roots. Next he describes the distinctively American type of Christian unity resulting from our country's historic individualism, tempered by revivalism, skepticism, a tendency to disregard the niceties of theology, a common conviction of missionary duty and responsibility, the predominantly "middle-class flavor" of America's Protestant churches, and the challenge of secularism. Then he sketches the areas of agreement (in terms of the ecumenical manifestoes from Lausanne to Amsterdam) and the five primary areas of disagreement: The relation of the Church to the kingdom of God; the relation between the "visible" and the "invisible" Church; the conditions of church membership; the Sacraments; and the authority of the ministry. Part One ends with a summary of the steps that led to the formation of the World Council of Churches and of the "next steps" that the ecumenical movement must take. Part Two consists of interpretations "from the inside" of the major American denominations—Baptists, Methodists, Presbyterians, Episcopalians, Disciples, Congregationalists, Lutherans (by Professor Joseph Sittler of Maywood), Friends, and the Eastern Orthodox. As the statements of ecumenical-minded members of their respective bodies consciously speaking to an ecumenically interested readership, these summaries of denominational convictions and emphases are highly valuable. At the same time it would be unwise to generalize from them or to regard them as comprehensive credos. *The Quest for Christian Unity* is a useful addition to the literature of the ecumenical movement.

ARTHUR CARL PIEPKORN

A PHILOSOPHICAL SCRUTINY OF RELIGION. By C. J. Ducasse.
New York: The Ronald Press Company, 1953. vi and 441 pages.
Cloth. \$4.50.

In a sense, this book from the pen of a professor emeritus of philosophy at Brown University is an apologetics in reverse. Professor Ducasse declares that he wishes to avoid "wanton iconoclasm" as well as "pious apology." Wielding "Occam's razor" energetically, he cries a plague on the houses both of what he calls the scientific imperialists who dogmatize skeptically in the name of science and the theological imperialists who dogmatize fideistically in the name of religion. While he frequently professes his adherence to "the true spirit of science" — which he defines as "neither the will to believe nor the will to disbelieve, but the will to investigate, and the readiness to readjust one's theoretical horizons whenever residual facts may demand it" (p. 6) — the author in fact gives the impression of being intensely critical as far as Christianity is concerned and of being almost naively credulous in other areas.

His definition of religion is exceedingly broad; it "is any set of articles of faith — together with the observances, attitudes, obligations, and feelings tied up therewith — which, in so far as it is influential in a person, tends . . . to provide motivation for the individual to conduct himself altruistically on occasions when his individual interest conflicts with that of society and when neither his spontaneous altruistic impulses, nor the sanctions of the laws or of public opinion, are potent enough by themselves or together to motivate such conduct . . . (and) to give the individual in some measure the serene assurance out of which flows courage on occasions of fear, dignity in defeat, humility in success, conscientiousness and moderation in the exercise of power" (p. 415). To perform these functions "the dogmas of the religions need not at all be true but only be firmly believed to be true" (p. 4).

Both orthodox theism and Humanism come in for some sharp blows; the nontheistic religions of the East (like Buddhism) and parapsychology fare much better. Polytheism appears to Professor Brown "to be a more plausible and more defensible form of theistic belief than monotheism" (p. 3), whether the latter be conceived of personalistically or as impersonal pantheism. Evil is accounted for in exclusively hedonistic terms. Prayer has subjective values, but its objective effects have no necessary relation to a Higher Power. People whose theistic belief is sufficiently vague that they can hold on to it after discovering that "there is really no evidence that the belief is true" (p. 351) are "psychologically fortunate."

Professor Ducasse is always lucid in his presentation, and he writes with wit and with grace. His book would have been the stronger for an adequate treatment of the implications of the Incarnation, the Atonement, and the Sacraments for Christian theology, instead of the single second-hand obiter dictum on page 190. The chapter on mysticism surprisingly contains no reference to Orthodox Hesychasm. While the influence of

James Bissett Pratt, Virgilius Ferm, James H. Leuba, and George Albert Coe is strong, yet as far as the currently influential leaders of theological and philosophical thought in America and in the world are concerned, this book might almost have been written fifteen years ago.

A Philosophical Scrutiny of Religion rates attention from Christian clergymen as an articulate and readable statement of a skeptical position which fairly approximates that of many individuals with whom pastors can expect to deal in the more literate strata of the population.

ARTHUR CARL PIEPKORN

EARLY CHRISTIAN FATHERS. Edited by Cyril C. Richardson. Philadelphia: The Westminster Press, 1953. Cloth. 415 pages. \$5.00.

This book is Volume I of *The Library of Christian Classics*. It contains new translations of some of the basic Christian writings of the first two centuries. The effort has been made to render the originals in "clear, idiomatic English. . . ." Of special interest to the scholar is the extensive book list included in the volume. Another important feature is that the writings included in the volume are preceded by portions of introductory material. There are indexes and Bible references. In an age in which men are again returning to the past for re-study of its life and culture pattern this book should find many and avid readers. PHILIP J. SCHROEDER

THE ORIGIN AND DEVELOPMENT OF EARLY CHRISTIAN CHURCH ARCHITECTURE. By J. G. Davies. With 17 half-tone illustrations and 45 diagrams. New York: Philosophical Library, 1953. 152 pages. \$4.75.

Like other aspects of Christian archaeology and history, the origin of ecclesiastical structures has been extensively investigated during the past half century. But the findings of this research have long awaited a readable synthesis. Such a synthesis Mr. Davies—a priest of the Church of England, a lecturer in Theology at the University of Birmingham, and the author of *Daily Life in the Early Church*—has here given us. His field covers the entire Mediterranean world during the first six centuries of our era: from Merida in Spain to Arbela in Iraq, from Lyons and Nikopolis in the north to Thelepte and Alexandria in Africa. While the book explicitly makes no claim to exhaustiveness, and while some of the data admit of meanings other than those placed upon them by the author, the result of his efforts is a work of inescapable importance not only for the church historian, the theologian, and the professional church architect, but in a very direct way for pastors and parochial building committees. It is probable that the sixth-century Church of SS. Peter and Paul at Gerasa, for instance, depicted in restoration on Plate XI, will ultimately have more to say to the builder of a twentieth century Lutheran parish church in America than a medieval Gothic Church in Germany, England, or France. An

extensive bibliography, a useful index, superbly helpful illustrations and diagrams, and a succinct glossary add to the value of the book.

ARTHUR CARL PIEPKORN

THE LETTERS OF SAINT ATHANASIUS CONCERNING THE HOLY SPIRIT. Translated with Introduction and Notes by C. R. B. Shapland. New York: Philosophical Library, 1951. 204 pages. Cloth. \$6.00.

"By reaffirming the propriety of the Spirit to the Son, Athanasius not only secured, at a decisive hour, the Church's faith in the one Godhead; he fixed the line upon which its Pneumatic doctrine was to develop" (p. 43). So Mr. Shapland evaluates the significance of these four indisputably authentic letters, which he has translated into English for the first time. St. Athanasius wrote them from exile about 359/60 to Bishop Sarapion of Thmuis to counteract the heresy of a localized, conservative, Egyptian sect known only from these letters. These "Tropici" taught on the basis of Amos 4:13 and 1 Timothy 5:21 that the Holy Ghost was a creature, an angel, unlike the Son. Without using the term *hypostasis*, without affirming expressly a procession of the Holy Ghost from the Father through the Son, and without explicitly calling the Holy Ghost God—the closest he comes to it is to say that He is *theologoumenon*, "confessed as God"—St. Athanasius recovers for the Church "the New Testament conception of the Holy Spirit as the Spirit of the Son, not only inasmuch as the Son gives and sends Him, but because He is the principle of Christ's life within us. His ministry is the ministry of the Son; and all the action of the Son is accomplished in Him." (P. 35.) The action of the Godhead derives from the Father and is accomplished through the agency of the Son in the Holy Ghost, apparently in the sense that the Holy Ghost realizes and actualizes the power of God. In addition to the excellent translation and the very considerable textual study that underlies the English version, Mr. Shapland has furnished a compact introduction, illuminating footnotes, and careful indices of words and subjects, proper names, patristic references, and Scripture references. Our spiritual forebears delighted in the study of the Church Fathers in the original and their theology—and ours—became the richer for it. Let their spiritual sons take the same delight in this valuable contribution to Patristic literature in English!

ARTHUR CARL PIEPKORN

THE HIERARCHY OF HEAVEN AND EARTH: A NEW DIAGRAM OF MAN IN THE UNIVERSE. By D. E. Harding, with an introduction by Clive Staples Lewis. Illustrated by the author. New York: Harper and Brothers, 1952. 268 pages. Cloth. \$3.50.

"This book is, I believe," says the author of *The Screwtape Letters* in his Preface, "the first attempt to reverse a movement of thought which has been going on since the beginning of philosophy," the process that has

led mankind from a stage of thinking where "the universe appears packed with will, intelligence, life and positive qualities" to the current nihilisms "where almost-nobody discovers his mistakes about almost-nothing." Mr. Harding is in his mid-forties, a professional architect who has practiced in England and India, a wartime officer in the Royal Engineers, a lay philosopher, and a lay theologian with recent articles in *Theology* to his credit. In this book he argues that man-humanity stands in the center of a hierarchical order that begins with the electron and proceeds through the atom, the molecule, and the cell to man; beyond man the hierarchies rise through the human species, geospheric life, the planet, the star, and the galactic nebula. Beyond the electron is the Center, beyond the galactic nebula is the Whole; both the Whole and the Center is God (which recalls Luther's dictum: *Nichts ist so klein, Gott ist noch kleiner; nichts ist so gross, Gott ist noch groesser.*) In defense of his thesis Mr. Harding marshals an impressively erudite body of scientific fact and hypothesis. The whole work is a stimulating and audacious piece of large-scale philosophical theorizing that deserves attention, if only because it indicates that another interpretation can reasonably be placed on the facts of contemporary science beside the interpretation of naturalistic humanism.

ARTHUR CARL PIEPKORN

SERMONS FROM JOB. By John Calvin. Translated by Leroy Nixon. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952. xxxvii+300 pages, 5¾×8¾. \$4.50.

This ample volume is in the series to which Mr. Nixon has contributed earlier translations and one monograph on Calvin as a preacher. Twenty-eight pages of the present volume are a very able summary by Harold Dekker on the preaching of Calvin and particularly the sermons on Job. Several sections are of interest to the Lutheran preacher. "Calvin firmly believed that there must be a place in the act of preaching for the continuing inspiration of the Holy Spirit. He did not go as far as Luther, for whom the Word preached was virtually the same as the Word written, but neither did he accept the Zwinglian and Anabaptist view that the sermon was nothing more than a sign pointing to Christ. He took a mediating position in holding on the one hand that the Bible is uniquely inspired and is in its written form objectively the Word of God, and that the sermon has authority only as an explication of the Word written; but on the other hand that the sermon becomes redemptively effective only when the Holy Spirit is operative in both the preacher and the hearers" (p. xiv). The sermons are stenographic reports and hence seem unadorned by literary standards. They closely ally exegesis and practical application, but they do not seek for a unity of problem. Interesting is the nonexegetical interpretation of Job 19:26-29, confined to what Calvin assumed Job knew in his time. Some facets of these sermons give accent to areas not generally treated in Lutheran preaching.

RICHARD R. CAEMMERER

PATTERN FOR SUCCESSFUL LIVING. By Fred Pierce Corson. Philadelphia: The John C. Winston Company. 148 pages, $7\frac{3}{4} \times 5$. \$2.50.

The purpose of this interesting book is to help people to get from where they are to where they want to be. This thought is emphasized in every one of the twenty-six brief chapters, which try to take into account every factor that could contribute to successful living. Without endorsing every statement of Bishop Corson, we may say that one can derive a great deal of inspiration and profit from this thought-provoking volume if one bears in mind two fundamental facts which the author either did not mention or adequately stress. The one is that without faith in the atonement wrought by the Son of God there can be no successful living; the other is that successful living, like every other gift, is from above and comes down from the Father of Lights. The book is a rich storehouse of helpful material for use in sermons, addresses, and pastoral counseling.

O. E. SOHN

WORDS OF LIFE. A selection of Sermons for the Church Year Based on the Eisenach Gospel Series. By Pastors of the Evangelical Lutheran Church of Australia. Lutheran Publishing House, Adelaide, South Australia, 1953. 542 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. Approximately \$3.00.

This fine volume is a welcome contribution from the Church "down under" to Lutheran preaching. Names of authors are not indicated. A list of suggested hymns is appended, the numbers of which do not correspond with those of the *Lutheran Hymnal*. The sermons reveal a remarkably uniform high quality of textuality, organization, and clear expression. They reflect parish preaching in the best sense. American preachers will do well to utilize their devotion to the text.

RICHARD R. CAEMMERER

THE GOSPEL ON SKID ROW. By Frank Jennings. Fleming H. Revell Company, New York, N. Y. 159 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$2.00.

Frank Jennings, pastor of Stanford Hill Congregational Church in London, came to America in the summer of 1951 to make a pastoral exchange with an American minister. This plan miscarried. To make his visit worth while, he determined to pursue his specialized study on American soil. For the best part of his life in England he had lived, tramped, and worked among the down-and-outs and had helped them through Christian missions. With this background it was easy for him to convince his friend George Bolton of the Bowery Mission, New York, and other friends of missions in the skid rows of Syracuse, Chicago, Rochester, and elsewhere, to help him conceal his identity and sink out of sight among human derelicts in flophouses. He lived with the dregs of society, ate with them, slept with them, and wore the same kind of ragged, filthy clothes they did. This close association with human flotsam

and jetsam swished back and forth by the waves of sin gave him the material for his book *The Gospel on Skid Row*.

Jennings' graphic description of Alec the Bowery Bum, George the Gambler, Paulette the Prostitute, Charlie the Boozer, Roy the Journalist, Alf the Communist, Carl and Tillie, and Sam the Boxer are striking modern examples of the Parable of the Prodigal Son, the woman at Jacob's Well, Zacchaeus in the sycamore tree, and the publicans and sinners who responded to Jesus' call.

Two points ought be evident to everyone who thoughtfully turns these pages. No one has the right to assume a holier-than-thou attitude toward the gutter rat, because sin can strike anyone down, and the Gospel still has the power to lift the most abandoned of sinners out of association with devils into blessed fellowship with God. The pastor also will find much in these stories that will inspire him to a greater appreciation of the Gospel he is preaching. The determination to know nothing but the crucified Christ, a willingness to stoop down and offer the balm of God's Word to despised and forsaken wrecks, and a desire to pray the second petition of the Lord's Prayer in his study and before his congregation more fervently are only some of the values this book offers the clergyman-reader.

ALEX WM. C. GUEBERT

IN PARABLES. By Clovis G. Chappell. Abingdon-Cokesbury Press, New York, N. Y., c. 1953. 153 pages, 5¼ × 7½. \$2.00.

Chappell's twenty-first book brings fourteen sermons on parables of Jesus. In some, readers will find the theology basic and challenging. In others, they will be a bit disappointed. On the Parable of the Laborers, Matthew 20, we read: "The test of what is in our hearts is what we do with what is actually in our hands. These five o'clock laborers were rewarded because they had done their best with the opportunities that were actually theirs" (p. 39). The Parable of Counting the Cost, Luke 14, is referred to the decisions in the "building of a Christlike character." The Parable of the Prodigal Son, Luke 15, stays with the story of the younger son and stresses yielding our hearts to God. The older son is discussed in a separate sermon entitled "Sour Saints," and this is one of the best in the book. We cheer when we find the Parable of the Pounds, Luke 19, expounded: "We have all received the Gospel of Christ. . . . We have all come to possess eternal life through Jesus Christ, our Lord. . . . We are alike in that we all have equal access to God" (p. 136). Likewise well done is the Parable of the Unjust Steward, Luke 16. Whether you adopt Chappell's theology or not, you profit from his facile and personal expression.

RICHARD R. CAEMMERER

THE PSYCHOLOGY OF PASTORAL CARE. By Paul E. Johnson. New York and Nashville: Abingdon-Cokesbury. 368 pages, 9 × 5¼. \$4.75.

"What we hope to discover is a new way of looking at people, not

through a telescope of detached curiosity or a microscope of magnified minutiae, but in face-to-face responsiveness to perceive with deeper appreciation the values they are striving in devious ways to attain." With this statement from the preface, Dr. Johnson, professor of the psychology of religion and chairman of the Pastoral Counseling Service at Boston University, summarizes best his new book. The volume has grown out of his personal experience at the University, where the faculty of theology and psychology and mental health bring students into a teamwork relationship through the staff of the Pastoral Counseling Service. It is a valuable and timely book for every pastor and will help him as a reference work in dealing with various situations. It is not intended to serve primarily as a reference book but will certainly be used by pastors in this way. The language is clear and non-technical. Occasional case history helps to clarify the author's point. The chapters cover: I. The Person and the Pastor; II. Pastoral Relationships; III. Responsive Counseling; IV. Confession; V. Marriage Counseling; VI. The Pastor and the Family; VII. The Ministry of Healing; VIII. Meeting Death; IX. The Pastor Himself; and X. Ultimate Concerns. The book does not offer easy ready-made solutions but opens the door to a fuller appreciation of basic considerations in pastoral care. Dr. Johnson has covered his subject, Psychology of Pastoral Care, well; but one has the feeling that the power of God operating through the means of grace is somewhat slighted. This weakness does not detract from the value of the text for the pastor who is eager to improve his skills and insights in order to render better pastoral service. Appendix A presents the standards for the work of the chaplain in the general hospital, officially approved by the American Protestant Hospital Association; and Appendix B, the standards for clinical pastor education, adopted by the National Conference on Clinical Pastoral Training. The Bibliography is extensive and will guide the reader into many materials for further study of this subject.

EDWARD J. MAHNKE

- 20 *OCCASIONAL SERMONS*. By Pastors of the Evangelical Lutheran Church. Minneapolis, Minn.: Augsburg Publishing House, c. 1953. 234 pages, 5½×8. \$3.00.

This volume is a unit in the noteworthy series of volumes of regular or special sermons published by Augsburg. This collection provides sermons for occasions such as Rally Day, Rural Life Sunday, Thanksgiving, Baccalaureate, and anniversaries. Some interesting variations in treatment emerge. Splendid is the sermon for Independence Day on Hebrews 11:16 (pp.95 ff.). Richly evangelical is the sermon for Harvest Festival on Psalm 67 (pp.117 ff.). A good sketch of the pastoral ministry is the sermon of farewell to a congregation (pp.195 ff.) on Eph.3:14-21. In some instances basic Gospel has been presupposed too much, thus to an exaggerated degree in the sermon for graduation (pp.153 ff.) on 1 Cor. 3:9. The accent on the living Christ in the sermon for installation

(pp. 175 ff.) almost negates the meaning of Christ's death. The attempt at storytelling the sermon for Children's Day (p. 39 ff.) is novel.—Correct "Savonarola" (p. 165). RICHARD R. CAEMMERER

THE CHRISTIAN KINDERGARTEN. By Morella Mensing. St. Louis: Concordia Publishing House, 1953. 174 pages, 7¼ × 9½. Red cloth. \$4.00.

This book is not a textbook. Written by an experienced and successful Christian teacher of small children, it is a timely and extremely valuable contribution toward the establishment and development of effective Christian kindergartens. It supplies from the richness of the author's pedagogical experiences and insights the kind of suggestions and helps for which many are eagerly seeking.

The nature, objectives, program, and environment of the Christian kindergarten; the nature, characteristics, and total-growth process of the small child; techniques and procedures that make for successful kindergarten teaching; the kindergarten curriculum, programs of study, equipment and supplies; profuse illustrations in photographic reproductions and drawings; lists of selected references at the end of each chapter; a year's course in religion, with suggested songs, prayers, and activities; innumerable suggestions with regard to storytelling, play, excursions, and introducing the child to drawing, music, crafts, reading, and numbers—these and many other valuable details of content make the book an indispensable guide and storehouse of resource materials, especially for the teacher.

A new appreciation of the value and possibilities of a Christian kindergarten as an educational agency will come to all who read and use this book. A. G. MERKENS

EFFECTIVE EVANGELISM: "The Greatest Work in the World." By George E. Sweazey. New York: Harper and Brothers, c. 1953. 284 pages, 5½ × 8¼. \$3.50.

This textbook on evangelism, prepared by the Secretary for Evangelism for the Presbyterian Church, U. S. A., is a useful summary of the entire subject for the pastor and will furnish valuable chapters for special readings in training groups for evangelism. The advantage of the book is the description of the goal of evangelism as bringing "people to faith in Christ and membership in His Church" (p. 19). The book stresses the importance of the congregation in the evangelistic process. The chapters discuss the basic requirement of Christians who wish to evangelize, various activities and agencies within the parish for promoting the evangelistic program, the care of new members and of absent members, mass communication and interchurch organization. Three chapters propose to deal with "What To Say" in evangelism. "Sin and Salvation" are described as part of the motive for evangelism (p. 29) and "The Power of the Cross" is described as one of twenty "evangelistic appeals" (p. 69). The chapter on "What To Say" describes a variety of openings and strategies

in conversation rather than the Gospel itself (pp. 136 ff.). The chapter on evangelistic preaching (pp. 159 ff.) likewise spends a minimum of time on content and a maximum on arrangement. The table of contents does not include "Gospel." The Lutheran preacher should find himself quite able to fill in this lack and he will find much of the remainder of the book practical and pertinent for his situation.

RICHARD R. CAEMMERER

THE LOST CHURCHES OF CHINA. By Leonard M. Outerbridge. Philadelphia: The Westminster Press, 1952. 237 pages, 5½ × 8. Cloth. \$3.50.

Dr. Outerbridge, a minister of the United Church of Canada, became a missionary to China in 1925. In 1949 he returned to China for a study of problems confronting Christians by the rise of Communism. *The Lost Churches of China* is the outcome of this research. The author shows that Christianity established itself some five times in China: (1) the Assyrian ("Nestorian") mission of the seventh to ninth centuries, (2) the Assyrian mission of the thirteenth and fourteenth centuries, (3) the Roman Catholic mission in the days of the Ming and early Ching dynasties, (4) the later re-establishment of the Roman Catholic mission, and (5) the Protestant missionary enterprise, the last two being of the nineteenth and twentieth centuries. In each of the five cases the work of the missionaries disintegrated, and so he calls the churches that were established and then disappeared "lost churches." One wonders! Surely there is still a noticeable remnant of the work of the past hundred years. One can hardly call this effort "lost."

The main purpose of the book is to try to discover why church work which once flourished in China should in each case go down again. The author feels the same mistake was made in each of the five cases: Christianity allied itself with a political power, and then when that power went down, so did Christianity, "five times in thirteen hundreds years." The author also indicated that the churches tried to further their cause by promoting the social gospel to the neglect of the real Gospel of salvation. "To the Chinese this dazzling outpouring of gifts from the West made Christianity the most materialistic religion they had ever known." In another place he states, "We have left undone that which we should have done."

We ought to say in passing that our own missions in China, as well as the missions of many other church bodies there, were not tied up with any political power. Nor could it be said that there were many cases of "dazzling outpouring of gifts from the West." That there was some of this is not to be denied. On the other hand, many of us feel that many Christians are carrying on in exercising their faith, even (perhaps underground) spreading the Word of God. The Word will not return void.

E. C. ZIMMERMANN

ESTABLISHING THE CONVERTS. By Arthur C. Archibald. Philadelphia: The Judson Press, c. 1952. 108 pages, $5\frac{1}{4} \times 8$. \$2.00.

Dr. Archibald wrote one of the most popular of early books on evangelism, *New Testament Evangelism*, Philadelphia: Judson, 1946. This little book proposes to meet the problem of "the hole in the sack": "In general, we lose each year approximately one-third as many members as we welcome on profession of faith" (p. 14). The chapters deal with various phases of the life of the Christian in his congregation, in which his relation to the fellow Christian is to be strengthened. Every pastor ought to use a book like this to remind himself that his task is not simply mission but also edification.

RICHARD R. CAEMMERER

DESIGN FOR CHRISTIAN LIVING. Sermons by Hugh Thomson Kerr. Edited by Donald Craig Kerr. Philadelphia: The Westminster Press, c. 1953. 157 pages, $5\frac{1}{2} \times 8\frac{1}{4}$. \$2.50.

This anthology of sermons by the late Hugh Thomson Kerr has been edited by his son both from his parish and his radio preaching. Many of the sermons are remarkably short. Readers will appreciate some deft turns of thought or phrase for setting forth well-known facts. The basic Gospel is explicit in varying degrees. The total impression given by the book is that of a warm faith applied to the actual issues of life.

RICHARD R. CAEMMERER

CHOICE SERMON NOTES. By Charles Haddon Spurgeon. Edited by David Otis Fuller. Grand Rapids, Mich.: Zondervan Publishing House, c. 1952. 217 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$2.95.

The first volume of this series appeared in 1941. These outlines are remarkably useful for summarizing Spurgeon's methods and revealing useful strategies of approach to a doctrine or a text. Very frequently Spurgeon extemporized his sermons on the basis of these simple sketches. Some of the studies have addenda of quotations or illustrations. The customary criticisms of Spurgeon's method and doctrine apply. A thoughtful preacher will know how to derive value from the volume.

RICHARD R. CAEMMERER

THE CHURCH WE LOVE. By Wilbur LaRoe, Jr. New York and Nashville: Abingdon-Cokesbury Co. 79 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$1.25.

One could only wish that the author had begun his book with its last three sentences and used them as his background: "Jesus is not only the beautiful and perfect revelation of God, but he is the mediator between us and God, a mediator who willingly gave his life for us. It is not through our own merit that we are to be saved, but through the merit of Jesus Christ. It is through him and through him alone that we can be redeemed and our lost world saved." That is the extent to which the Gospel finds a place in this book, even when the person of Christ and

work of missions is discussed by the author, a layman and former moderator of the Presbyterian Church, U.S.A. Yet there is a fine evaluation of the ministry and its chief functions as well as of the importance of lay activity, co-operation, and prayer. One is puzzled how a man can reveal so fine an acquaintance with the teachings of Scripture on Christian living but give the heart of the Gospel so wide a berth. The book is predominantly this-worldly in outlook.

O. E. SOHN

FUNDAMENTALS IN CHRISTIAN EDUCATION. THEORY AND PRACTICE. By Cornelius Jaarsma. Grand Rapids: Wm. B. Eerdmans Publishing Co. 482 pages. Cloth. \$5.00.

Dr. Jaarsma, professor of education at Calvin College in Grand Rapids, Mich., offers in this book a compilation of 40 selected readings from essays and addresses by 17 Reformed educators of America and the Netherlands. The volume is not intended as a well-rounded statement of a Christian philosophy of education; however, its critical discussions of the theory and practice of Christian education within the framework of the Reformed faith contribute toward the development of such a statement.

The book is divided into three main sections treating fundamental problems concerning respectively the basis, aim, and program of Christian education. It sets forth, in accordance with Reformed convictions, the principles controlling each phase in the development of Christian education. The summaries of key thoughts and brief comments which the compiler appends to each chapter and by which he pinpoints crucial issues are helpful and valuable.

Distinctively Reformed in outlook, the book reflects the conviction that Christian schools should be established not by Christian congregations but by Christian parents. However, thereby, the value of the book as a pioneering effort to lay the foundations for positive Christian education is not minimized.

The volume commends itself not only to theologians, philosophers, and educators who are charged with leadership responsibility for the development of a full-orbed statement of a Lutheran philosophy of education, but also to pastors, teachers, and students in general who seek stimulation of thought and resource materials with regard to the theory and practice of Christian education.

A. G. MERKENS

AND PEACE AT THE LAST. By Russell L. Dicks and Thomas S. Kepler. Philadelphia, Pa.: The Westminster Press. 94 pages, 5×7½. \$1.50.

In the first part of this book Dr. Dicks seeks to portray death from the viewpoint of a patient who has just received the fatal verdict from his physician. His purpose is to teach the reader how to make the necessary adjustments and be able to die in peace. Hence it is very strange that Christ Crucified was not admitted into that sickroom.

In the second portion Dr. Kepler, with the same objective in view,

presents a number of excerpts from various writings on death and dying. In some of these there is at least casual reference to the Atonement and the surpassing peace of heaven which flows from the devout acceptance of it, yet the emphasis is weak. This is not the type of bedside ministry which we would offer to our people.

O. E. SOHN

FORWARD THROUGH THE AGES. By Basil Mathews. New York: Friendship Press. 275 pages, 5¾ × 8¼. \$2.75.

The author was born in Oxford and was graduated from its famous university. While living in London, he for many years served British missionary societies as an editor and writer and edited a weekly news service of all the churches around the world. He attended most of the great missionary meetings held during the past half-century, including Edinburgh in 1910, Jerusalem in 1928, and Madras in 1938.

His book is a compendious church history and mission history in which all the main events, names, and places are briefly set forth with a remarkable sense of balance. In a fluid style he indicates how the church was spread from the earliest beginnings till the modern twentieth-century movements. His appraisals of happenings in mission history seem sound, and they are succinctly set forth for busy readers. One notes that this man had a profound knowledge of the past and that all modern movements have passed his eye as a gigantic panorama, with him at the same time living in the picture.

A fifteen-page index thoroughly covers events, names, places, movements, organizations, and religion. A time chart, tipped into the back of the book, shows the comparative dates of important events for the major religions of the world. For a quick brush-up on church history and an equally quick overview of the whole mission enterprise, this is it.

E. C. ZIMMERMANN

HOW TO FINANCE THE LOCAL CHURCH. By Ray Emerson Stahl. Cincinnati, Ohio: The Standard Publishing Company. 31 pages. Paper. 30 cents.

A little guidebook on stewardship education and the planning and execution of the financial program of the church. Nothing new, yet everything to the point and offering useful suggestions.

O. E. SOHN

FOR FATHERS ONLY. By Earl S. Rudisill. Philadelphia: The Muhlenberg Press. 168 pages. Cloth. \$1.75.

A readable, nontechnical presentation of the problems and requirements of being a good father in the present generation. It presents the father as a person, a husband, and a parent of younger and adolescent children. One is amazed, however, that a Lutheran pastor can make this statement: "Paul

was powerfully influenced by Asiatic philosophies, especially in his ideas of women. . . . Women have little for which to thank him as far as their relative position is concerned. In decided contrast to the words and acts of Jesus, Paul relegated them to an inferior place." What does this view do to the doctrine of inspiration and to Paul's statement: "The things that I write unto you are the commandments of the Lord" (1 Cor. 14:37)? Too, like many scientific books on this subject, especially in the area of successful child training, one is left to guess what Christianity is. One reads about Christian principles, but looks in vain for an explanation of them and their Gospel foundation. The author takes too much spiritual insight for granted.

O. E. SOHN

CHURCH AND STATE. By Claud D. Nelson. Central Department of Publication and Distribution, 120 E. 23d St., New York 10, N. Y. (National Council of the Churches of Christ in the U. S. A.) 39 pages. 60 cents.

This pamphlet proposes to be a "guide to study and discussion" on "the American pattern of interaction between the forces of religion and government." After several pages of somewhat random quotations reflecting "points of view," it provides several pages of historical review and then a series of "clarifying considerations" and "current practices or proposals tending to modify the American pattern." The major emphasis of the booklet deals with the Roman Catholic implication, discussing "public funds for denominationally controlled hospitals" and the issues surrounding education. In the latter area the Jewish practice of "dismissed time" is recommended. The pamphlet is useful as a stimulus for group discussions, but its premises need careful supplementing.

RICHARD R. CAEMMERER

CHRISTIAN CITIZENSHIP. By J. M. Weidenschilling. St. Louis: Concordia Publishing House, 1953. 125 pages. 75 cents.

Training for Christian citizenship assumes increasing importance in our age of clashing political ideologies, of threats to God-given rights and blessings, of civic and political problems which disturb many consciences, and of disregard of duties by both the governing and the governed.

In focusing the light of Scripture on many current questions concerning civic and political matters, this little book serves as a timely and helpful offering for private reading and for study in Bible classes. It is an expansion of materials originally offered by the same author in a Bible class course entitled *The Christian and His Country* and published in the April, 1952, issues of the *Concordia Bible Student* and the *Concordia Bible Teacher*. Questions appended to each of the chapters of the book are designed to stimulate study and discussion. The appendix contains a true-

false test for review and discussion, rules regarding good citizenship, and the use of the American flag; also 10 prayers for the government.

A. G. MERKENS

52 PRIMARY WORSHIP PROGRAMS. By Idalee Wolf Wonk. Cincinnati: Standard Publishing Company, 1953. 285 pages. Red cloth. \$2.75.

A useful book, filling a need felt by many, although not all prayers and stories contained therein may be wholly approved by all readers. "This book will help teachers and superintendents in their effort to provide interesting and worth-while worship programs for Primary boys and girls."

Based on a brief Scripture passage, each of the 52 programs is introduced by a call to worship in verse form and includes a Bible story, an object lesson, and a modern-day story. For the offerings to be brought by the children the author supplies appropriate, brief, and appealing introductory remarks and a small verse prayer to consecrate the offerings.

The use of this book will save the teacher much time in planning worship programs for the primary-age children in Christian elementary, Sunday, vacation Bible, and Saturday schools.

A. G. MERKENS

WHERE'ER THE SUN. By Samuel Hugh Moffett. New York: Friendship Press, 1953. 121 pages. Cloth. \$2.00.

Jesus shall reign where'er the sun
Does his successive journeys run

is the theme on which Dr. Moffett has written his book. In ten chapters he has indicated names and countries in which Jesus now reigns in the hearts of men, rather of some men. He writes grippingly of Sundar Singh of India, who carried the New Testament into the mountain fastnesses of Tibet; of Jimmy Yen of China, who turned down a fortune and a lucrative career to stay with his church work; of the development of young churches in the Philippines, Indonesia, Japan, and New Guinea; of opportunities in Latin America; of the young prince Chantarakorn of Siam, who wanted to become a Christian because he saw how lovingly Christians live and work together and how national churches are springing up "where'er the sun does his successive journeys run." One is somewhat surprised at the tremendous amount and the variety of the subject matter, gathered from every continent on the globe.

The author states "men are not all right as they are. All of us need Christ, and without Christ, no matter how nice or how good or how wise we are, we are not all right." His conclusion is that the message must be brought to all men that Jesus Christ is the Lord and Savior, who alone takes away the sin of the world.

The book stimulates a lively interest in the promotion of world missions.

Dr. Moffett and his wife served for a time as Presbyterian missionaries to China. They are preparing now to continue their career in Korea.

E. C. ZIMMERMANN

BOOKS RECEIVED

From the Van Kampen Press, Wheaton, Ill.:

ADDRESSES ON ROMANS. By Louis T. Talbot. Second edition. 237 pages. Cloth. \$2.50. A reprint of the 1936 edition.

From Kregel Publications, Grand Rapids, Mich.:

HEBREWS: THE EPISTLE OF WARNING. By John Owen, with a preface by Herbert Lockyer. 283 pages. Cloth. \$3.00. This verse-by-verse exposition is reproduced by photolithography from an earlier edition of the first commentary produced by John Owen (1616—1683), "the most massive of the Puritan divines."

From Marshall Morgan and Scott, Ltd., 33 Ludgate Hill, London, E. C. 4, England:

REVIVAL IN ROMANCE AND REALISM. By Mrs. Henry M. Woods. 236 pages. Cloth. An extensively revised second edition of a book first published some fifteen years ago, describing the World-Wide Revival Prayer Movement, of which the author is the founder.

From Concordia Publishing House, St. Louis, Mo.:

CROSSING THE KIDRON: A SERIES OF SERMONS FOR LENT AND EASTER. By Twelve Pastors of The Lutheran Church—Missouri Synod. 108 pages. Paper. \$1.25.

From the Associated Lutheran Charities, St. Louis, Mo.:

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